VOLUME XXXV.

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Pepperell, May 16, 1850. DAVID PERRY.

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Many persons who prefer to pay cash for their clothing since they have tried me and found that they can get the very best of work, at prices far below what they have been in the habit of paying.
It is now about two years since I commenced the plan of favoring those who pay cash. I do not charge 25 per cent to offset bad debts—but give a garment thoroughly made and warranted in every particular for a small price. I want every man to try me once and see if these things are true.
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I HAVE in Store, Hats from BEATTS' celebrated Manufactory, New Jersey; also, good article made for *durability*, as well as beauty. My stock of Hats, and every variety of Caps, for Gentlemen, Youth and Children, not inferior to the best in the city.
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Every article not proving in every particular equal to its recommendation, satisfaction will be promptly made.
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E. F. FISK. I. CUSHING.

Medical Notice.
DR. CORNELL, 496 Washington Street, gives special attention to *Epilepsy*. Reference given to persons who have recovered. Also, to Diseases of the *Throat* and *Lungs*, treating them by topical application and inhalation, thus conveying the remedy directly to the diseased organs. Wherever this *Powder* has been used, the general response has been like the following from Dr. T. F. Skinner of Brownington, Vt.:—"I have succeeded in relieving several cases with the Nitrate, which I am confident would not have been done by the former means of treating similar cases."
An Inhaler, with a sufficient quantity of the Powder for a fair trial and the book, "Consumption Curable in Certain Cases, and its Treatment," will be sent to any part of the country, to physicians or patients, for $3 00.
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From Professor Hitchcock.
James C. Ayer—Sir: I have used your "CHERRY PECTORAL," in my own case of deep-seated Bronchitis, and am satisfied from its chemical constitution that it is an admirable compound for the relief of laryngial and bronchial difficulties. If my opinion as to its superior character can be of any service, you are at liberty to use it as you think proper.
EDWARD HITCHCOCK, LL.D., President of Amherst College.
From the "LONDON LANCET."
AYER'S CHERRY PECTORAL is one of the most valuable preparations that has fallen under our notice. ...
Dr. Brewster, of Windham Co., Conn., sends us the following testimony:—
Dr. J. C. Ayer—Dear Sir:—I enclose you a certificate from Mrs. Catherine K. Cady, a highly respectable lady of this village, wife of Mr. Seth Cady, Deputy Sheriff, Windham Co., Connecticut. The cure in her case was very prompt, and has attracted general attention. W. A. BREWSTER, M. D.
WEST KILLINGLY, Ct., Sept. 28, 1849.
This may certify that I was afflicted with a very severe cough in the winter of '47 8, which threatened to terminate in Consumption. I had tried many medicines in vain, and was cured by the use of "AYER'S CHERRY PECTORAL." CATHERINE K. CADY.
Direct Evidence.
Dr. J. C. Ayer, Lowell—Dear Sir:—Feeling under obligations to you for the restoration of my health, I send you a report of my case, which you are at liberty to publish for the benefit of others. ... E. S. STONE, A. M., Principal of Mt. Hope Seminary.
From Dr. Bryant, Druggist and Postmaster, Chicopee Falls, Mass.
Dr. J. C. Ayer—Dear Sir:—Enclosed please find remittance for all the CHERRY PECTORAL last sent me. ... J. M. BRYANT.
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A RELIGIOUS & FAMILY NEWSPAPER,
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THE PURITAN RECORDER.

WOODBRIDGE, MOORE & CO., PROPRIETORS. BOSTON, THURSDAY, NOVEMBER 28, 1850. VOLUME XXXV.—NUMBER 48.

Prof Gibbs

Home & Foreign Correspondence.

ENGLISH CORRESPONDENCE.

TO THE EDITORS OF THE PURITAN RECORDER.

EDINBURGH, *Nov.* 1, 1850.

The Pope's Letter.

I mentioned in my last the somewhat startling and daring policy of the Vatican, in appointing a number of Cardinals, not Italian, as if to proclaim and strengthen the somewhat decided claim of the Pope to universal dominion, as head of the Church of Christ. Since that time, we have been favored with a special letter from His Holiness, announcing to the members of the Holy Catholic Church in the Kingdom of England, his peculiar parental regards for that Kingdom, so long wretched and lost by its separation from the Holy See; and explaining the new arrangements which, in the plentitude of his wisdom and pity, he had made for the recovery of this long-lost jewel in the Papal diadem. This act of ghostly authority is very distasteful in itself to the English nation; and this artful, sanctimonious, and insulting epistle has rendered it ten-fold more nauseous to them. There is no concealing of his confident hope of England's speedy conversion to the true faith, nor of his design, by his present measures, to prepare the way for that consummation. And whereas, *up till this time*, he has had to send *missionaries* unto it, as to an outlandish and unchristian people, he now institutes an *organised and settled ministry*, as for a nation soon to be comprehended in the ample communion of the Catholic Church. Whether this most crafty of powers may not have outwitted itself, and been hasty in assuming a dominion not yet within its reach, remains to be seen. There can be no doubt that the intention was to infuse fresh boldness into the adherents of the Romish Church, and bring over, more rapidly and in greater numbers, those who, with longing desires toward the church, are standing too long "shivering on the brink of this Rubicon."

The New Anglo-Roman Hierarchy.

We give this title to the Archbishop and Bishops just appointed by the Pope. It is confessedly the first institution, since the expulsion of the Popish dynasty of James II., of a Roman Catholic hierarchy in England. There have been always priests, and recently, vicars apostolic, to the number of eight, and Roman Catholic Bishops residing in England, but *holding their titles from other parts*. Now there is a complete change. Instead of a *mission establishment*, there is to be a regularly organised hierarchy. The vicars apostolic were representatives, in their localities, of the Pope's direct and immediate authority; because the people possessed no other *bishop*, and the Bishop of Rome himself took them under his parental shadow. Now they are to have an Archbishop and Bishops *of their own*, to rule them in a regular way, as constituting a recognised appendage of the Church of Rome. These Bishops are no longer to be of *Ceramis*, *Melipotamus*, *&c.*, but Archbishop of *Westminster*, Bishop of *Southwark*, and of *Birmingham*, *&c.*, *&c.* They are to govern their dioceses as the Pope has hitherto governed through his *vicars*. Now it naturally occurs to one, what is there in a name? The paper may assign them a diocese, but he cannot give them either a local hold of that diocese, nor any legal emolument from it. And it is a matter of supreme indifference to the Protestant portion of the people, whether the rulers of the Catholic body in England be called bishops or vicars-apostolic. But it is equally natural to reason,—there were surely reasons for governing the Roman Catholics in England by *vicars-apostolic*, and by men who are called bishops of any place, however remote or unknown, rather than of an English Diocese. This new arrangement distinctly implies that the Pope and his counsellors conceive that the circumstances, in the condition of England which rendered that cautious policy expedient, are now altered; and that they may now boldly and safely do what they were not bold enough, and it would not have been safe to do before. Well, the British public understand the intimation, and are really aroused to look at their position with reference to this much-dreaded and justly-hated form of religious error and state-craft.

Cardinal Wiseman's First Act of Office.

One of the newly appointed Bishops, whose *enthronement*, with much pomp and ceremony took place in Birmingham, has offered an ingenious and plausible *explaining away* of the Pope's act, as a matter of merely internal arrangement in the church, which, instead of assuming more power to the Pope, is really the transferring of executive power, which has long been in his own hands, and dispensed by *vicars* representing him, into the hands of English resident bishops. But the principal personage, the Pope himself, has spoken in a tone which admits of little mistake as to its meaning; and the personage next in importance, Cardinal Wiseman, in his first letter to his charge, in his character of Archbishop of Westminster, cannot repress his gratulation at a change so decisive and hopeful. He writes:—"The great work, then, is complete. What you have long desired and prayed for is granted. Your beloved country has received a place among the fair churches, which, *normally constituted*, form the splendid aggregate of the Catholic communion. *Catholic England has been restored to its orbit in the ecclesiastical firmament*, from which its light had long vanished, and begins now a new course of *regularly adjusted action* round the centre of unity, the source of jurisdiction, of light, and of vigour." Such language, coupled with a distribution of England into twelve bishoprics, bearing names resembling, although not identical with, the Protestant bishoprics, means something.

But it may be said: What can it mean? No man in his senses will be afraid of England—with its intelligence—its historic memories—its poesy—its Scriptural knowledge—jumping into the embrace of the Papacy, just because a few Papists strut about with episcopal robes, and gilded staffs, and high-sounding titles, and mere vaunting pretensions! What is there so formidable in all this? Nothing, I answer, except the indication of a stronger purpose, and a more confident hope, on the part of a power, which, with eight millions of British subjects to back it, seems disposed to lift up its head toward influence and power, if not supremacy in England.

The Alarm among the Protestant Hierarchy.

As might have been anticipated, it is as if a bomb-shell had been flung into a garrison asleep. All is consternation and gathering wrath. The clergy of the Diocese of London have approached their Bishop with a memorial, desiring his fatherly counsel as to what course they should adopt. That wary prelate agrees with them in their complaint of the presumption and illegality of the Pope's decree, but he advises no particular course of action in the way of resistance. He exhorts them to *preach* against Popery; to give no encouragement to its pretensions by ambiguous approximation to Rome's ways. And he expresses a belief that this policy has outrun its aim, and by discovering the unchanged character of the Romish Church for craft and ambition, will deter some waverers who might otherwise have hoped for amalgamation of the Protestant and Romish Churches.

The Roman Catholic Colleges in Ireland.

I recorded the resolution taken by a majority of the Roman Catholic Bishops of Ireland against the Queen's Colleges, which were erected mainly to comprehend the members of that church under a common system of secular education with Protestants. Thirteen of the bishops have, however, dissented from that resolution, and appealed to the Pope, whose rescript will be necessary to make this discussion cease.

The Exhibition of 1851.

As the time draws near, the interest and expectation awakened by this novel proposal increase. Prince Albert, as the originator and principal manager of this project, was feasted at York by the mayors of the principal towns in England and Scotland, designedly to keep alive the public attention to this exhibition. He is a man deservedly popular; and acquitted himself on this occasion with remarkable effect. Nothing could be more graceful than the admirable encomium he offered to the late Sir Robert Peel, and the just estimation he formed of that great statesman's character and mental constitution. I do not know that any sketch of Sir Robert has been more just and accurate.

Rumors of War.

I am always very suspicious of the actual existence of any *casus belli*, which happens to come under discussion during the recess of Parliament. The newspapers are so glad of any thing that will spin out into a political article for those readers whose appetite will feed on nothing else, that it is a hard trial of human virtue, not to hunt down the veriest shadow, as if it were veritable and living game. The *Hesse-Cassel* business and the contentions betwixt the *Danish* and the *Sleswig-Holsteiners* are likely to involve Europe in a general war. Russia and France have agreed to be angry with Prussia, and they insist upon England joining in the scold, and the challenge to fight. England prefers to have a great talk with the delinquent; and I have no doubt that Palmerston will *talk him down* into becoming acknowledgments. And France and Russia will have to march back in sullen disappointment that they had no opportunity of doing a stroke of business in the *robbing line*. I hope this, like other rumors of war, will end in *talk*.

Rumored extension of the Franchise.

From the moment of the passing of the Reform Bill, it became evident to many, that further concessions of popular rights were inevitable. After witnessing the furious passions kindled in the course of that struggle, and the evil temper into which the masses of Britain were thrown, by the neglect which they alleged was cast upon their claims by the very classes whom they had helped into political enfranchisement, it has ever been a matter of our desire that a concession should be made to these non-electors before it was extorted by popular commotion, lest in a paroxysm of rage and triumph, men might be drawn into a reckless and foolish use of a right which I have no fear of their exercising with discretion, if called gradually and quietly into the use of it. Nothing would to my mind bespeak more political discretion, and real desire for the national welfare, than the spontaneous enlargement during a comparatively quiet time, of the advantages which the mass of the people earnestly desire, and whose importance they possibly over-rate. It would confirm my already sanguine hope that a long career of usefulness and greatness await Britain, if I saw the men chief in her councils acting in a way so liberal, so wise, and so conciliatory. Let us hope that the rumor is well-founded, that Lord John Russell is prepared with a measure for the extension of the franchise.

Annexation of Canada.

I perfectly concur in the views expressed in a very vigorous leader in the *Edinburgh Witness*, that it is within the bounds of a not very remote possibility, that *we* should lose and *you* gain the vast territory of Canada. Should that ever happen, it will be partly due to the senseless blindness that will not adapt Canadian government into as near as possible approximation in form to yours. But it is more than human nature will stand, to look across the stream and see no ecclesiastical establishment, with its heart-burnings and exactions, and see no expensive staff of government officials, who, in addition to absorbing a large portion of the people's substance for their sustenance, absorb into their own inefficiency, functions which, if left to others, would be exercised with activity, vigor, and effect,—and to have no material compensation for these unfavorable features of his colonial lot, *except a love of country*—of a country that shows itself so backward to comprehend and concede to the natural desires of those of her children, who, in their far removal from her, must cultivate acquaintance with, and gather their notions from neighbors so enterprising and prosperous as the Americans of the United States.

Suspected disaffection of the Roman Catholic Clergy to the Queen of England.

The state of morbid excitement into which this Protestant community has been thrown by the acts of the Papacy above, should have been illustrated by a fact which I did not advert to when writing the first paragraphs of this letter. The rumor has been diligently spread, that the name of the Queen has been omitted from the Romish Liturgy as usually administered in the Popish Chapels. This occurring at the time of this new movement, confirmed, as you may suppose, the worst suspicions of those who have been offended and alarmed by it. The explanation given is that the prayer for the Queen has only been removed from one part of the service, to which it could not be canonically attached, and placed in another. I cannot say I regret the coincidence, as it has served to stimulate public attention and watchfulness to the designs of this party, although in this particular instance, their suspicion has been without solid foundation.

Yours ever, J. R. C.

FOR THE PURITAN RECORDER.

LETTER FROM WISCONSIN.

BELOIT, WIS., Oct. 31, 1850.

MESSRS. EDITORS:—Beloit is situated at the junction of Rock River and Turtle Creek. The village is laid out in regular squares. There are two principal streets; one running nearly in the same direction as the river, and not far from its bank, forms the most business part of the village; the other, called Main street, cuts it at right angles, and is occupied mainly by dwelling houses. This stretches along a plain, with the bottom-lands of the Turtle on the South, and a range of bluffs, or, as we should say in New England, small hills, on the North. Quite a large section of the village lies West of the river, and is less regularly laid out. Fifteen years ago, this spot was a wilderness.—It now contains, according to the census just completed, 2730 inhabitants. There are ten or twelve lawyers, and about the same number of physicians of all schools, one of which I do not recollect to have before heard, the *eclectic*. There is a good water power both on the creek and on the river. Already there are three flouring mills erected, one woolen factory, one iron foundry, and another about going into operation, a manufactory of Fairbank's scales, and one oil mill. The number of stores of all descriptions is not far from thirty. A small market is situated just West of the river, well supplied, and looking neatly. There are two Orthodox churches, having essentially the same creed, though one is called Congregational, and the other Presbyterian. The division is not occasioned so much by any *ism*, as by certain difficulties among themselves. Over the latter, Rev. A Eddy presides. He is an energetic, stirring man, thirty-five years of age, and a bold interesting preacher. This Society is new and enterprising. He has been here about a year, and is well liked. His house of worship is one of the best specimens of church architecture I have seen West of Chicago. The Congregational church was formerly under the care of the Rev. Mr. Clary, now agent for the American Home Missionary Society in Wisconsin. President Chapin is at present supplying the pulpit. There is also a Baptist church, Methodist, and Episcopal. The latter, at present, worship in a school house, but are building a small Gothic church, of lime stone, west of the river. A select school, taught by Mr. and Mrs. Merrill, is in a flourishing condition. They are popular and successful teachers. A number of the pupils are from the surrounding region. It is pleasant to see the young minds of the West growing up under such efficient training. Several gentlemen in the village, take a lively interest in the cause of common school education. One of the most active is T. L. Wright Esq., formerly Principal of the Hartford Grammar school. It is hoped he will soon be placed in some situation where his great experience in teaching, and zeal in this noblest of causes will be more extensively felt throughout this rising State.—How important that this subject should now receive the earnest, enlightened, and harmonious attention of the people of Wisconsin. A tremendous responsibility is resting upon them. No State in the Union is better provided with funds in the shape of lands, both for common schools and colleges than this. May they be wisely appropriated. We understand that the Legislature have decided that none of them shall be brought into market before they shall demand ten dollars per acre.

Beloit College is pleasantly situated on the bluffs, North of the village, and overlooking it. There is at present but one building. This is of brick, and four stories high. The grounds about it are level, forming the commencement of Rock Prairie, stretching on twelve or fifteen miles to Janesville. Oaks of the native forest are scattered around, and, a little to the East, are several low, circular mounds, the supposed sepulchres of a departed race. The faculty of the college, are the President, Rev. Mr. Chapin, formerly pastor of one of the churches in Milwaukie, an agreeable man and pleasant preacher—Rev. Mr. Bushnell, Professor of Mathematics, a graduate of Yale College, and since connected with Western Reserve College, Ohio—Dr. Lathrop, Professor of the Natural Sciences, formerly filling a similar office in Middlebury College, and a graduate of the same—Rev. Mr. Emerson, Professor of Languages, son of Professor Emerson of Andover, a graduate of Yale, and afterwards officiating as tutor in that ancient institution. These are all able and efficient men in their respective departments.—Rev. Mr. Squires of Geneva, is Professor elect of Intellectual and Moral Philosophy, but he is not at present on the ground, nor in the existing state of the college are his services greatly needed. We attended some of the recitations in the languages, and thought the instruction able. Were we to offer any criticism, we should say, the lessons assigned were too long, the students not seeming fully to take up the ideas of the author in their connection. This, however, of late years, has struck us as a common fault in many of our Eastern colleges, not less than in Beloit. There is an ambition to travel over a great deal of ground; amount read being thought more important than thoroughness; whereas, we believe, to make accurate and finished scholars, the latter claims the decided preference. Not only should each sentence be carefully analyzed, but the connection of one with another carefully traced, and the whole course of thought fully comprehended. If a student does not grasp the thoughts of its author, he does not understand his lesson.

But fifteen students belong to the college proper. There are, however, between thirty and forty in the preparatory department, which is regarded as belonging to the college, though not one in five will probably ever avail himself of its advantages. The library of the college contains about two thousand miscellaneous volumes; some valuable books. Additions have recently been made, chiefly of historical works illustrating the classics. A beginning has been made in collecting specimens of geology, mineralogy, conchology, and natural history. The instituton is also furnished with a small philosophical and chemical apparatus, some parts of it, excellent. The most interesting curiosity to me, and the most tingling my nerves to touch, was the desk knife of Hon. Joseph Addison. It is constructed like a dirk, incapable of being jacked up, about seven inches in length, with an ivory handle.—Its authenticity it well vouched.

The prospect from the top of the college building is magnificent. To the N. N. East Rock prairie stretches off till it meets the bending sky; to the East lies a region of rolling land sparsely covered with oaks, in the distance resembling a low wooded range of hills; to the South extends another prairie to which the eye finds no terminus but the limits of "human ken;" while on the West, rich alluvial bottoms, prairie and wood lands spread themselves in varied and far-reaching perspective. The village lies at your feet giving animation, and Rock River, a pure stream with clean banks, stretches its silver line for miles, now concealed by trees or bluffs, and now glistening in the sun, imparting to the whole scene, freshness and beauty.

It has been said that "Beloit College is destined to become the Yale of the West." It is hoped that the prediction may prove true. But the size of the oak cannot be determined when planting the acorn. This will depend much on culture and strength of soil.—Will the people of Beloit and vicinity supply the indispensable requisites?

The propriety of founding so many colleges in the new States, I find is regarded by men of reflection on the ground as a matter of doubtful expediency. It is thought that they attract too great a share of the interest, and draw disproportionately on the funds of the benevolent, so that common schools and academies, where the masses may be educated, are neglected. Unquestionably, it is of prime importance that the merchants, farmers, and tradesmen of all classes in this rising community, receive a sound and somewhat liberalized education. When parents have acquired the mental discipline and enlargement of views offered by a good system of common and high schools, they will naturally desire to furnish their sons with opportunities for still higher instruction. Such is certainly the natural course of things. While the advocates of founding early a multiplicity of colleges at the West, propose a very different course. They act on the principle of creating a demand by furnishing a supply. But is this the true policy? It strikes us that the great effort should be to elevate the general mind; then, by certain fixed laws of intellectual development, individual minds will be quickened, and spring to higher positions. A thorough system of common schools and academies must inevitably give birth to colleges.

The example of our fathers in endowing Cambridge and Yale, cannot be adduced as an argument for the early establishment of colleges in the West. First, because there are already numerous colleges in our land famishing for want of students, which our Western youth can reach by railroads and steamboats in three or four days; whereas our fathers could give their sons a collegiate education, only by sending them across the Atlantic. Secondly, because these early colleges of New England were not founded till the people of New England, feeling the need of them, were willing to make the requisite sacrifices, not only to endow them, but to supply them with students. For it is well known, that while a part of the funds for the establishment of these institutions came from England, by far the greater share was supplied by New England people. It is therefore a question worthy of the consideration of Christians both at the East and West, whether more attention, at present, ought not to be given to the improvement of common schools and the establishment of academies, where all of every condition, and of both sexes, may receive a thorough and healthful education, than to the founding and sustaining of colleges before the people on the ground, impressed with a sense of the value of collegiate education, are willing to sustain them mainly from their own resources.—These institutions are not needed for our Eastern, but for our Western youth. Until parents at the West, therefore, are anxious to give their sons a liberal education, why found them, since they are almost sure to stand for years with their empty rooms of little farther use than to breast the idle winds of the prairies? That Western parents feel great indifference as to the advantage of collegiate education, is abundantly evinced by the paucity of students in many of these rising institutions. I merely throw out these suggestions as presenting one view of the subject.

But however the above question and others growing out of it may be decided, let me say to Western Christians and citizens generally, that when colleges are founded and sustained among you, and partly by foreign contributions, you ought certainly to make the sacrifices necessary to supply them with scholars.—The expense of endowing a college, and paying the salaries of Professors for the education of fifteen, twenty or thirty students, per annum, is altogether too great. Fill these institutions with students, at least show a disposition to do it, and the benevolent at the East will be more willing to sustain them.

JUSTIN.

Religious Articles & Selections.

FOR THE PURITAN RECORDER.

MISSIONARY REMINISCENCES—No. 3.

The place of our destination was Trebizond, on the south-eastern shore of the Black sea. We arrived Aug. 1, 1836. As we approached the city, the scenery along the shore was exceedingly beautiful. The ascent is gradual from the water's edge to the high and wild mountains in the interior. Deep ravines occur at pretty regular intervals, extending from the hills down to the sea; and between them are cultivated fields, laid off in squares or parallelograms, and diversified by different hues; one square being covered with yellow grain ready for the harvest, another yet clothed in the green of spring, and another occupied with fruit trees and shrubbery. The city itself, as we approached, appeared more like a grove than a city; the houses being almost concealed by an abundance of trees. It was, physically, a green spot on the earth; but morally, a scene of barrenness and desolation:—

"Every prospect pleases,
And only man is vile."

It was with varied emotions that we came in full view of the city. Here we had come, as heralds of the cross, to a "people of strange speech," of dark understandings, and perverse hearts. Here was to be our home. We knew not what, in this new situation, awaited us, of success and rejoicing, or of affliction and rebuke. It was only by remembering by *whom* we were commissioned, and with what promises and encouragements we were sent forth, that we could contemplate with calmness the untried path before us, and the work we had to do.

Our first business was to fit up our dwelling, and make it as comfortable as might be. And then we applied ourselves anew to the language. The first year,—I may say *years*, of a missionary's life, is a school, in which several branches of knowledge are to be pursued. The language is to be studied,—scientifically, indeed,—but the tongue must be instructed as well as the eye; and the ear no less than either. I found the last really the most difficult. I could express myself so as to be understood, before I had learned easily to understand what was said to me. And then the manners and character of the people are to be studied, and their opinions and modes of thinking understood, before the missionary can with the best advantage address himself to their minds and hearts, and rightly divide to them the word of truth. Moreover, we must learn what, in particular, is to be done to advance our work; and how to do it; in what form and manner we need and should ask and expect, the blessing of God; and how to look for, and bear the trials of missionary life. And these are not all "easy lessons," or very rapidly learned, at least for such untoward and feeble disciples as we were.

Our missionary work at Trebizond advanced but slowly. The number of Armenians there was comparatively small, and our intercourse with them limited, especially at first. It was a new station, having been begun but a year before we joined it. But we attempted, in that day of small things, to do what we could. After remaining there about three years, we went and commenced a station at Erzeroom, about a hundred and fifty miles to the north-east of Trebizond. There we had to begin anew; no missionary or even humanizing influence having to any extent been exerted among that people. The same causes that made the work slow and toilsome at the former station, operated with greater power at the latter. It was necessary here also to make a beginning, to get acquainted with the people, and make them acquainted with us, and so to gain access to their minds. Here too we had to reconstruct our habitation, to make it at all adapted to civilized life. We were but one mission family at Erzeroom, for about two years. Another family then arrived at the station, and an enlightened Armenian helper was also sent us from Constantinople, who greatly facilitated our intercourse among the people. We continued at Erzeroom six years in all, meeting with various success in our work; now finding some encouragement and opportunity to do good to the perishing, and now interrupted and hedged up by violent opposition; when the health of my wife being entirely prostrated, we found ourselves obliged to return to America. It was ten years to a day, from the time we sailed out of Boston harbor, to the time when we entered it again.

With these brief statements, I propose now not to confine myself to chronological order, but to touch upon a few subjects, as they may in the retrospect lie before me.

Our work, it has been before said, advanced but slowly. It was indeed so much so, that we learned to feel cheered, when we saw evidence that it advanced at all. Some cause of this, may be seen in the condition and character of the people. They were at first unacquainted with us, and they were afraid of us. They felt not the need of the benefits we came to confer on them. They were suspicious that we came to benefit ourselves, not them. We labored under the disadvantages that lie in the way of all foreigners newly arrived, who attempt to take a commanding place in society and become the teachers of the people. And more than all, Satan held their hearts and minds captive. They were "alienated from the life of God, through the ignorance that is in them." They felt no effectual desire for moral or intellectual improvement, and knew little of the habit of investigating truth, or of separating the precious from the vile, in spiritual things.

About one perhaps in twenty of the population, could read intelligently, books in the modern dialect. Multitudes both in city and villages, were never in school. In Erzeroom, containing about one thousand Armenian families, there was but one miserably conducted school. To this the boys only were sent, and of them only about one fifth. Among such a people, we cannot expect so much free inquiry or independent and intelligent opinions, as in more favored communities. Unable to investigate for themselves, they place an undiscriminating confidence in the dogmas of their religious guides and the traditions of their ancestors. They are the slaves of long established custom, the blind followers of ancient usages. It is hard for one in this age and country, where a zeal for improvement pervades all classes of men, to conceive how any man can have a more excellent way clearly pointed out to him, whether in business, or in manners, or in religion, and yet not have the faintest idea of adopting it. But so it is in Asia. Show them a better article of furniture, a better mode of farming, or of house-building; point out to them improvements in education or in social customs, and they reply, "It is all beautiful, but such is not our custom." May it not follow that when we prove to them that their religion needs reforming, that the foundation of their hope of salvation should be changed, they will reply "It may be so, but custom forbids the change; we must follow the teachings of our holy and venerable church." It is only when proof has been heaped upon proof; when we have given them line upon line, and precept upon precept, that the crust of prejudice and traditionary authority is broken up, and their minds are constrained to see and receive the truth. It is so at least in the beginning of a missionary station in Turkey, and before the entering wedge of reform has moved the inert mass.

But their most inveterate custom is that of sin. Their exposure to oppression has made them adepts in duplicity and cunning. Business is little else than a game of dishonesty and deceit. Habits of falsehood are universal; there are many that seem sometimes to lie without a motive; and seldom can we place implicit confidence in their declarations or their promises. Thefts are of every day occurrence; and intemperance, gambling, licentiousness, and their kindred vices, every where prevail. Feuds and quarrels must occupy a prominent place in their list of offences. Often have we heard the streets resound with neighborhood quarrels, when men and women would stand in their respective doors, and vociferating from infuriated passion, hurl at each other by the hour, their invectives and maledictions. If we go into the domestic circle we find degradation and misery. The females are ignorant, uncultivated, and often oppressed by their husbands and fathers. Children grow up undisciplined; now indulged in every caprice, and then fiercely upbraided and beaten for a mere accident. And both in doors and out, profane and obscene language is too often heard to awaken surprise. Among such a people, it must be evident that the introduction of a pure Christianity and enlightened morals, must in the usual course of things be as difficult, as its necessity is urgent.

W. C.

FOR THE PURITAN RECORDER.

THE CROSS.

Jesus, I glory in thy Cross;
My hope shall rest on *it* alone;
I "count all other things but loss,"
And plead Thy blood before the Throne.

What *righteousness* have I to plead?
What *merit* in the sight of Heaven?
Guilty in thought, in word, in deed,
I seek to have my sins forgiven.

To God's rich grace be all the praise,
For Christ the "new and living way";
Oh, may I trust Him all my days,
And make His righteousness my stay.

Boston, 1850. RUSSELL.

[*From Dr. Spencer's Pastor's Sketches.*]

THE HARVEST PAST;
OR, THE DYING UNIVERSALIST.

More than sixteen years have now passed away, since the occurrence, of which I am now to write, made its first impression upon me: but I am still unable to recall the scene to my mind, without the most painful emotions. There was something in that whole scene too horrible for description. And I would much rather, were I to consult my own feelings, pass it over in silence, and let a veil be drawn over it forever, than have the recollection revived by copying the notes made respecting it. But several of my friends have urged the publication; and I yield to their judgment.

I was hastily summoned to the bedside of a sick man, by the urgent request of his mother. He was yet a young man, I suppose about 26 years of age, was married, and the father of one little child. I had never spoken to him. I knew there was such a man, but I did not know him personally. His mother, who was a communicant in the church, had often mentioned him to me; and his wife, who was a woman of very serious turn of mind, though very modest and reserved, had sometimes mentioned to me her husband, in a manner that showed me, that his treatment of the subject of religion was a matter of sorrow to her. But I had no personal acquaintance with him. Whenever I had visited the family, he had either been absent from home, or intentionally kept himself out of my sight—which, as I suppose, he had often done. Sometimes, but very rarely, I had seen him at church, not knowing, at the time, who he was. And I did not suppose he had ever been in church for years; till, when I saw him on his sick bed, I recognized him as one whom I had seen in church, and had taken for a stranger. He was an industrious man, prosperous in his business, and as a man of the world, bore a good character.

His father was a Universalist, and the son had imbibed his principles. I had known this before. His mother had mentioned it to me, with much sorrow.—She had also requested me to converse with the old man, her husband, and I had more than once attempted to do so; but he very soon excused himself by pretending that his business was urgent, and he could not spend the time. I had also known him to leave the house and go off into the field, when he knew that I had called to see his family, and when he had good reason to suppose, that I would request to see him. I have no doubt that he did this, on purpose to avoid me. His son, who was now sick, had also, as I suppose, avoided me in the same manner. He still resided in the house with his parents, who had also another son, a lad about twelve years of age. These persons, with an infant child of the sick man, made up the whole household.

As I approached the house, I was startled at the groans of the sick man. I could hear them distinctly into the street. As I entered the door, his mother met me, calm in her deportment, but evidently in the most heart-rending distress. She looked the very image of woe. She briefly told me how her son was; and it was very easy to perceive, that she expected he would die. She did not wish him to know, that I had come at her request. She had not told him that I was coming. But she desired me to go in immediately, and converse with him and pray with him.

As I entered the sick man's room, and as she called my name and told him that I had come to see him; he cast a sudden look at me, appeared startled, and turned his face towards the wall, without uttering a word—as if he regarded me with horror. I approached him familiarly and kindly offered him my hand, which he seemed reluctant to take, and feeling his feverish pulse, aimed to soothe him, as much as I could.

He had been taken suddenly ill with a fever, accompanied with violent pain in the chest, back and head. He was in the most excruciating agony, tossing from side to side, and his groaning and shrieks would have pierced any heart. He was a large, robust man, and his whole appearance indicated a vigor of constitution seldom equalled. His gigantic frame was yet in its full strength, and as he writhed in his spasms of pain, I thought I had never seen such an instance of the power of disease. This man of might was shaken and tossed, like a helpless leaf.

When he became a little more quiet, I enquired about his sufferings, and aimed to soothe and encourage him, expressing the hope that he might soon be relieved. In an accent of intolerable agony, he exclaimed—"*Oh! I shall die! I shall die!*"

"I hope not," said I "by this sickness. I see no reason why you should not get well. And I think the doctor will be able to relieve you in a few hours."

"The doctor has done what he could," said he, "my time has come! I cannot live! Oh! I shall die!" And raising himself up suddenly, leaning for a moment upon his elbow, he threw himself back upon the bed and drew the covering over his face, holding it there with both his hands.

I again attempted to soothe his agitation, gently requesting him to be as quiet as possible, and assuring him I did not think, that the doctor regarded his case as hopeless. Whether he gave any attention to my words I could not tell; for he kept his head buried in the bed clothes, and firmly resisted the gentle attempts of his wife and his mother to remove them. In this manner he lay for several minutes, still groaning as in agony. I asked him several questions, but he made me no answer.

Thinking that perhaps he might feel embarrassed at my presence, after speaking to him for a few moments, I took my seat in another part of the room, and conversed familiarly with his wife and his mother, aiming to remove his embarrassment, if he had any, by proposing something for his relief, and by such an ease and familiarity, as should lead him to regard me as a friend. This had the desired effect. He gradually removed the bed clothes from his burning face, and attentively listened to our conversation. With an imploring and despairing look he stared at his wife, and then at his mother. Time after time, his fixed gaze was turned from the one to the other; but I noticed his eyes never rested on me. He seemed to avoid looking at me. If his mother or his wife spoke, his eyes would turn upon them at the sound of the voice; but if he heard a word from me, he did not notice me at all.

I had retired from his bed-side and taken my seat by the window, as I thought that would be a more delicate mode, than to stand by him, at least for a few minutes. He became more composed, and entirely still. After he had uncovered his face and listened for a few minutes, I rose to approach him. His mother anticipating my design, and as I thought sensible of his reluctance to speak to me, rose and approached him before me. Calling him gently by name, she told him, that I had come to see him, and inquired if he "would not like to have me pray with him." Instantly, stretching both his hands towards the heavens, he raised himself on his bed, and holding his hands still aloft, as far as he could reach, he uttered the single syllable, "oh!" with a dreadfulness of accent and a prolongation of the sound, which made my blood curdle in my veins. His wife and mother turned pale—the former sinking into a chair from which she had just risen. This sudden and singular action of the sick man led me to believe he was in an agony of mind. It did not seem like the action of bodily distress. It was altogether different. Thinking it the best way to induce him to express his feelings to me, I enquired:—

"Has your pain returned?"

Still holding his hands aloft, and without looking at me, he exclaimed in a tone of horror, "oh! oh! oh!"

"Are you in great pain?" I asked.

Another groan was his only answer.

"I am sorry to find you so ill," said I.

He uttered another groan—a dreadful shriek!

His wife sobbing aloud left the room.

I then said to him, "God is merciful. He is the hearer of prayer; and if you are"—

"*Oh!*" was the dreadful sound from his quivering lips which interrupted me; it was a shriek, which rang through the house; and every one of the family hurried into the room where he was. Among others was his little brother, who was the only one he seemed to notice. He glanced, once or twice, at him, and thinking he was about to speak to him, I remained silent. As he sat thus erect in his bed, with his hands stretched aloft to the utmost of his power, his eyes fixed on vacancy before him, and his lips uttering only his dreadful monosyllable, as a scream apparently of horror, he was the most pitiful object my eyes ever beheld.

"Shall I pray with you?" said I.

He flung himself back violently upon his bed, turned his face away from me towards the wall, and again drew the clothes over his head. We knelt by his bedside, and continued some time in prayer. He had not spoken to me at all. But it appeared to me, that his agony was quite as much mental as bodily; and I aimed to pray in such a manner, that he might be soothed and encouraged by the idea of the mercy of God towards sinners, through our Lord Jesus Christ. During prayer he remained entirely still; but I could distinctly hear his deep breathing, and feel the bed shake, as a long breath rushed from his lungs. I continued in prayer some six or eight minutes, I suppose, longer than I should have done, had not this exercise appeared to quiet him, and had it not been the only mode, by which I appeared to be able to make any religious idea find access to his mind.

When we rose from our knees, his face was uncovered; and turning his eyes upon me, then upon his mother, then back upon me again, he seemed to be on the point of speaking to me, and I stood by him in silence. With a look and tone of decision, he exclaimed—as he fixed his eyes firmly upon me:—

"It will do no good to pray *for me*, sir."

I waited for him to say more, but as he did not appear to be inclined to do so, I replied:—

"God is the hearer of prayer: he has encouraged us to pray to him *he* has not said that it will do no good to pray."

"*My* day has gone by!" said he. "It is too late for me!—it is too late!"

"No, sir; it is *not* too late. If you want God's mercy, you may have it. God himself says so; 'Whosoever *will*, let him take of the water of life freely.'—You ought to think of the death of Christ for sinners, of the mercy of God."

"*Mercy! mercy!*" he vociferated; "that is what makes my situation so dreadful! I have despised mercy! I have scoffed at God! I have refused Christ! If God was only *just* I could bear it. But now the thought of his abused mercy is worst of all! There is *no mercy* for me any longer! For years I have refused Christ! My day has gone by! I am lost! I am lost!"

"You think wrong," said I, "God has not limited his invitations. Christ says, 'Come unto me *all* ye that labor and are heavy laden.'"

"My day has gone by!" said he.

"No; it has *not*," I replied, in a voice as firm as his own; "behold *now* is the accepted time—*now* is the day of salvation."

"That is not for *me*!" said he: "I have had my time and lost it! I have spent all my time for nothing! I have been a fool all my days, and now I am dying! I have sought for nothing but this world! I have refused to attend to God, and now he has taken hold of me, and I cannot escape!" (The family, much affected, retired from the room.)

"You have time still to seek him, to repent and flee to Christ. You have time *now—today*. The blood of Jesus Christ cleanseth from all sin. Pray to God. You may be saved."

"You think so," said he; but I know *better*—I *know* better! It is too late! I am dying, sir!"

"Christ accepted the dying thief," said I. "God is so rich in mercy, that he pardons sinners at the eleventh hour."

"The eleventh hour is past!" said he. "This is the *twelfth* hour! God's time of vengeance has come! I have had my time and lost it! It is all gone! I have loved the world only, and now I must leave it! Oh! fool! fool! What is the world to me? Oh! how could I live so? I have been a fool all my days!"

He uttered these desponding expressions in the most firm and decisive tone. And as I was aiming to convince him of the mercy of God, and referring to the scriptures, all I could say did not seem to weigh a feather with him.

His wife and his mother hearing our conversation, had returned to the room, and seated themselves, in silence, at a distance from his bed. And just as he was uttering some exclamations about his love of the world, and his folly, his father entered the room, and hearing his expressions for a little while, he approached the the bed, saying to him:—

"Why, you need not feel so bad: you have never done any hurt to anybody."

"*Don't talk to me*, father," said he in a tone of authority, or rather of hatred and anger. "You have been my worst enemy! You have ruined me! You led me to disobey God, and neglect the Bible! You led me into sin when I was only a little boy! You took me off to fish and hunt, Sundays, and stroll around the fields, when mother wanted me to go to Church. You told me there was no hell, that all men would be saved. *And don't come here to try to deceive me any longer! You have done your work! You have been my ruin!* Oh! if I had minded mother, and not you, I should not have come to such an end! Don't cry, mother, don't cry so,"—(he heard her sobbing.) "You are a good woman; you have nothing to be afraid of. God will take care of you. Don't cry so. Oh! I would give a *thousand worlds*, if I owned them, to have your religion—or any part of it—or anything like it! But I am lost! I am lost! You told me, father, there was no hell, and I tried to believe it. I joined you in wickedness, when I knew better. I have laughed at hell; and now hell laughs at me! God will punish sinners! He has taken hold of me, and I cannot get out of his hands!"

His father attempted to say something to him; but the son would not allow him to finish a single sentence. The moment he began to speak, the son exclaimed:—

"*Quit, father! Don't talk to me!* Your lies cannot deceive me any longer! You have ruined my soul! Where is my brother?"

As he made this enquiry, his wife rose, and coming near to the bed-side replied:—

"He is out in the garden, I believe. What do you want of him? shall I call him?"

"Yes; call him. He is young. I want to tell him not to believe what father says to him—not to be influenced by him. He will lead him to hell. Now, when he is young, I want him to know what Universalists say is false. I don't wont *him* to be led into sin, as father led me. I want him to believe what mother says to him: and read the Bible; and pray, before praying is too late; and not break the Sabbath day; and attend church; so that he may not die as I am dying."

His father, looking at me, remarked:—

"He has had so much fever and pain that his mind is not regular."

"Father! *I am no more crazy than you are!* You need not deceive yourself with that notion! But you are *not* deceived. You know better. You *try* to deceive yourself, just as you try to believe there is no hell. You pretend that all men will be saved; but you don't believe it.

You led me to talk in the same way, and laugh at the warnings in the Bible against sinners. When I was a little boy, you began to lead me into sin! Don't come here to torment me with your falsehoods now, when I am dying!"

At this moment, his little brother about twelve years of age, whom he had asked for, entered the room.—Calling him by name, and looking tenderly upon him, vastly different from the look he had just bent upon his father, he said:—

"Come here, my brother. I am going to die very soon; and I want to tell you something. I want you should remember it after I am dead. You are young now, and I want you to begin to live in the right way. I have been a very wicked man. Don't do as I have done. Read the Bible. Never swear, or take God's name in vain. Always go to church, Sundays. Always mind what mother says to you. Father will lead you into a very bad way, if you are not very careful. He led me into sin, when I was a little boy, like you. He has led me to ruin, because I was fool enough to yield to him. If I had done as mother wanted me to, I might have died in peace. She is a good woman.—Don't cry, mother, do not cry so:" (sobbing aloud she left the room:)—"If father ever says there is no hell for the wicked don't believe him. There is an awful hell! Remember that I told you so, when I was dying! If father ever says, that all men will be saved, never believe a word of it. The wicked will be turned into hell! Dear boy! It is a pity that he should be led to ruin. Never believe what the Universalists say. Believe your mother; and don't let father lead you into sin. Be a good boy. If I could live, I would tell you more another time. But I must die!"

The young brother had stood by him weeping, manifestly struggling hard to control his emotions, till entirely overcome he cried aloud in a burst of grief, and rushed out of the room.

While he was talking to his little brother, the father listened for a time, apparently unmoved, and then with a sort of stealthy tread went out.

It was one of the most affecting scenes. His mother, who had returned again to the room, his wife and myself, subdued to tears, sat for some time in silence. It was enough to melt a heart of rock. But the sick man never shed a tear. I had hoped, when he spake so tenderly to his mother, and when he began to talk so affectingly to his little brother, that his own sensibilities would have been excited in a tender manner, and be a means of overcoming the stern and dreadful stubbornness of his resolute despair. But there was none of this. His voice never faltered. His eye never moistened. His burning brow never quivered.

I again attempted to converse with him; but he manifested no disposition to hear me. He did not even reply to any question. Recollecting how he had appeared a little while before, when I prayed by his side, I proposed to him, that I would make a short prayer with him, before I left him.

"Not here!" said he firmly. "Pray in the other room, if you wish to pray. Do not pray here. I cannot pray. And I will not pretend it. I am beyond praying. My day is gone by! The harvest is past! Mother, I wish you would go into the other room, if you want to pray."

We retired to another room, where we found his father, who had probably heard all that he had said. The old man appeared to be unaffected. And when I spake to him about the necessity of preparation for death, he seemed as indifferent as a stone. As the rest of us kneeled in prayer, he sat looking out of the window.

Before I left the house, I returned again to the room of the sick man. He appeared very uneasy and restless, but I did not think his pain was bodily. The doctor came in, felt his pulse, asked some questions, prescribed for him; and saying he thought he would "be better to-morrow," left him.

"I shall be *dead*, to-morrow," said he firmly, without changing his position, or appearing to regard the presence of any one.

Briefly assuring him again of the mercy of God, the readiness of Christ to save him, and exhorting him to prayer, I bade him good-bye, (to which he made no answer), and left him.

After I was gone, (as I afterwards learnt,) he remained very much silent, seldom even replying to any question, but from time to time, tossing from side to side, and groaning aloud. His father brought him a paper, (as I was told,) which he wished him to sign as his will. He refused to sign it. Again the father brought it. It was read to him. Witnesses were called. He refused to sign it. Again the father brought it. "Father," said he, fiercely, "you have led me into sin, into the snares of the devil; you have ruined me *forever*! And now you want me to sign that paper, to take away from my wife and child *all* their support! *You know* it would not be right for me to sign it. Take it away!"

Repeatedly during the night, his father urged him to sign that will. He steadily refused to do so, and sometimes stated the reasons for his refusal. But at last, the son signed it, wearied out with the ceaseless importunity, or what is more probable, in a moment of insanity, unconscious of what he was doing. Be this as it may, the will was set aside afterwards by the court.

Early the next morning I returned to see him.—The doctor had just left him, still giving his friends encouragement that he would recover, though he said he had "not expected to find him so bad as he was, but his symptoms were not unfavorable." I suppose he formed his opinion without regard to the state of the sick man's mind; and on this ground I have not a doubt his opinion was right.

As I entered the room, I was struck with his altered appearance. He looked ten years older than when I left him, the previous afternoon. He was evidently fast approaching his end. His voice was sunken and husky—his breathing short and labored—his strength diminished—his look wild and delirious. He talked incoherently, his words running upon all strange matters by turns, as I understood had been the case with him at times, through the whole night.

He had manifestly some lucid intervals. In one of them, I attempted to converse with him, but he did not appear to regard me at all. I offered to pray with him, and he answered:—

"Prayer comes too late now—the harvest is past!"

He immediately turned himself on the bed with a distressing shriek, and lay with his face towards the wall; and a moment afterwards his lips were vocal with delirious ravings! I may not here record what he said in his delirium; but it may be remarked, that his thoughts seemed to run much upon his father, in an unhappy manner.

I stayed in his room for a long time. When he seemed to have a lucid interval, I conversed with his mother and wife, hoping that he might attend to what was said, as he had apparently done the day before; but he did not seem to notice it.

I particularly noticed his manner towards those who were around him, as I had done the day before.—When his mind was not wandering, he appeared the same as on the previous day. He would not speak to his father, but with great reluctance, and as if he detested him. He appeared unwilling to have him in his presence. He would follow him with his eye, as he came into the room or retired from it, with a look of hatred. Towards his mother, his manner was entirely different. He spake to her affectionately. He would gaze upon her for minutes together, with a look of tenderness and intense interest. If he saw her in tears, he would sometimes strive to comfort her. He was manifestly affectionate towards his wife and his little brother. His eyes would rest upon *them* with a look of fondness, but fix upon his *father* with the look of a fiend.

After I had retired from his room for a few minutes, we returned again, and I found him sinking so fast, that I thought it my duty to tell his mother and his wife, that I did not believe he would live out the day. They seemed surprised, and immediately sent for the doctor. When he came he found him dead! He had survived about three hours after I left him, growing weaker and weaker till he breathed his last, with the words of delirium upon his lips.

"When the harvest is past, and the summer is gone,
And sermons and prayers shall be o'er;
When the beams cease to break, of the sweet Sabbath morn,
And Jesus invites thee no more;
When the rich gales of mercy no longer shall blow,
The gospel no message declare;—
Sinner, how canst thou bear the deep wailings of woe?
How suffer the night of despair?

When the holy have gone to the regions of peace,
To dwell in the mansions above;
When their harmony wakes, in the fulness of bliss,
Their song to the Savior they love;—
Say, oh sinner, that livest at rest and secure,
Who fearest no trouble to come,
Can thy spirit the swellings of sorrow endure;
Or bear the impenitent's doom!
Or bear the impenitent's doom!"

It does not belong to us to decide upon the condition of this departed man; but who would wish to die like him? "Let me die the death of the righteous; let my last end be like his."

I have no reason to suppose, that the religious character of that father was ever essentially altered. At the funeral of his son he appeared very much affected, and I hoped that his affliction and the serious exercises of that solemn and tender occasion would have an abiding and salutary impression upon his mind.—But when I visited him the next day, I found him occupied with the papers of his son, and the will which he had induced him to sign on the night before his death; and though his wife expostulated with him against such an employment at such a time, he still kept on. And afterwards till the day of his death, I never found any reason to believe that he ever became a different man.

But it was not so with that little brother, to whom the dying man gave such a solemn and affecting caution. The boy seemed to have treasured every word of it in *his heart*. He was very respectful and obedient to his father, in all things but one. In all that pertained to religion he was as fixed as a rock, against his father's influence. He would instantly leave him, if his father uttered a word on that subject. He would not be induced to neglect church or violate the Sab-

...& 38 Ann Street, ...MASS.

bath, by any influence or authority of his father.—Without explanation or words of any sort, he would quietly disobey him, when he thought his requirements were contrary to the law of God; while in all other things he was most respectful and obedient towards him. I knew him well for years. His Bible and his mother were his counsellors; the Sabbath was his delight. He sought the Lord, and found him. And when giving me an account of the manner in which his mind had been influenced in respect to his salvation, he referred to what his dying brother had said to him. But he made this reference with evident reluctance and pain, weeping in bitterness of spirit. I have every reason to believe, that both he and the widow of his departed brother are the children of God, through faith in our Lord Jesus Christ.

THE PURITAN RECORDER.

BOSTON: THURSDAY, NOV. 28, 1850.

THANKSGIVING DAY.

As our paper will be in the hands of many of our readers on that "high day" we shall still be "speaking a word in season," if we recur to this good old observance. Massachusetts has now observed more than two hundred of these annual festivals, and the reasons for continuing the venerable observance have been accumulating all that time. Its historical importance and propriety increase with each yearly return of the season. It is like the stately forest trees, which add an annual circle to the woody growth of their trunks, as well as a wider spread of their huge branches. Long may it flourish!

Few occasions of the kind have brought with them more causes for grateful commemoration. The year, 1850, looms up well in the very midst of the century. It should be a year of jubilee; and the thanksgiving of such a year should be most jubilant. To this end, nothing can so fully contribute as to ask,—"What shall I render to the Lord for all his benefits?"—and to vent the inspirations of fervent gratitude by "devising liberal things" for such of our fellow creatures as may need our good offices. Such is the Christian manner of expressing gratitude.

LEARNING AND INSPIRATION.

There is instruction in the use which God has made of human learning, in the conveyance of inspired truth to the sacred page. To cut off the grounds of an error, that has appeared in our day—the error which makes Inspiration to be but a quality common to all eminently pious men, God has, in some instances, miraculously inspired the minds of wicked men—as in the case of Balaam. To show that inspiration is something different from genius or learning. He has, in some instances, inspired illiterate men; yet, He has employed no writers of his Scriptures but holy men, and most of the writing was done by learned men.

Moses, the writer of the five first books, was learned in all the wisdom of Egypt—then the seat of science for the world. Next to him, the most distinguished literary agent in producing the Old Testament was Ezra. He bore the office of High Priest, after the return of the Jews from captivity; and, to him, at that important era, was committed the work of editing the Sacred writings that had been produced, between his day and that of Moses. He compiled the Chronicles from the State records, and brought the history down to the return from the captivity, and he collected and arranged in order the Sacred Books, that had been written before, and published a uniform edition of them. The Psalms, and other poetical works, which had been written in separate pieces, and on a great variety of occasions, and scattered through so many centuries, he collected and arranged. And this work he did under a Divine Commission and Authority, so that the book, as edited by him, stood as an authentic record of God's writing, having had either an inspired author or editor, or both.

And as Moses was learned in all the wisdom of the Egyptians, so Ezra combined the learning of the Chaldeans and Persians, with that of the Jews. So, when the light of the New Testament was about to break forth upon the world, most of its pages were penned by men, who, like Ezra, were really scribes in the law of Moses. Luke, the author of the Acts and of one of the Gospels, was a finished scholar. Paul, the author of most of the Epistles, was not only master of all Hebrew learning, but was so at home in the Greek classics, that he was able to vanquish the philosophers with their own weapons. While the Gospel was about to go forth among nations, that were exalting the wisdom of men above that of God, there needs be something in the form of its dispensation, that should go to stain the pride of man. So it was ordered, that illiterate fishermen should be the majority of the college of apostles, and that the most learned of the apostles should make no parade of his learning, and no reliance on the excellency of speech or of wisdom. And yet, while contempt was thus poured—not on learning, but on the pride of learning—Divine wisdom ordered it, that most of the matter, both of the Old and New Testaments, should have been conveyed to us by the pens of the learned.—This has been done, however, in a way to leave full conviction, that Inspiration is something radically different from learning or piety.

"PROGRESS" AND "IMPROVEMENTS IN THEOLOGY."

While musing upon these fruitful themes of newspaper discourse, our eye struck upon this heading in a secular journal—"NEW ELEMENTS IN GEOMETRY." Here thought we, is just a match for the improvements in theology. It seems that a Mr. Seba Smith, of New York, has just published a work under this title, in which he claims to have discovered a new element of that unchangeable science. Our mathematics are too rusty, to allow of our attempting to decide on the value of his claim. The nature of his discovery is—that all measurements in geometry are made by *cubes*—

"She never attempts to measure *something* with *nothing*, whatever vain imaginations have been indulged hitherto by her votaries. Her magic wand, by which she performs so many wonderful works, is not an ideal line without breadth, but a *positive square cube*; by which I mean a magnitude having extension in every direction from its centre. That magnitude is always a simple cube, and nothing else. The cube is her *unit*, and she uses but one unit in all her measurements. If you ask her to measure simply a line or length, say the length of your parlor, she will inquire by what standard it shall be measured, or what shall be the unit? If you tell her a *foot*, she takes her *cubic* foot in her hand and applies its length, or linear edge, along the distance required, and tells you how many times the length of her unit must be repeated to make the length of your parlor. Again: if you ask her to measure extension in two directions, length and breadth, say the area of your parlor floor, and to return the account in feet, she takes her unit, the *cubic* foot, and applies its length and breadth, or *one face*, a sufficient number of times to cover the floor, and tells you how many square feet it contains. If you ask her how much space or extension there is in the whole room, she then applies the *whole* unit, and fills up the room with cubic feet, and tells you how many it holds. And thus she measures everything, always with that simple square block."

Now whatever may be the truth in this matter, there is no absurdity in the assumption, that there may be a new element to be discovered in geometry, or in any other branch of mathematics. And this furnishes a good illustration of what may or may not be true, in regard to improvements in theology. Geometry, like theology, is unchangeable and eternal in its elements. All that the human mind has to do about it, is to develop its principles and laws. It can change, modify, or repeal no principle which it discovers. It can draw inferences from established principles, which before have not been drawn, and so bring geometrical truths, that are new to us, within the range of our knowledge. It can, perhaps, discover new processes of measurement, or computation, by the application of a simpler principle than had come to knowledge before; but it can change nothing. Not one of its self evident axioms, nor of its demonstrated truths has ever been set aside, or ever can be set aside, by any after developments of the sciences. New discoveries cannot undo the work which has already been properly done.—Nor does what is found to be true in the early stages of the science, become untrue in its further advancement. Any principle of geometry that Euclid evolved two thousand years ago, is as true now as it was in his day, and no future light in science will make it untrue. Mr Smith's discovery may, for ought we know, be real, and it may be used to correct or simplify a definition; and it may cut a shorter way to results of geometrical processes; yet it will never make it true, that the whole is greater than the sum of all its parts, or that the three angles of a triangle are greater or less than two right angles.

So it is in theology; there may be a better conception and statement of some principle of revealed truth. And in that secondary sense there may be improvements in theology. But there can be no improvements in theology, which will set aside the established principles. What is already made plain by the clear averments of Scripture, will never be set aside by any forthcoming conclusions of metaphysical philosophy, nor by any processes of philology digging a hitherto undiscovered meaning, from the few texts not before understood. We may as soon talk of improvements in arithmetic, which shall refute the multiplication table, and make it untrue that twice two are four.

Theology, like other sciences, embracing immutable relations and principles in all its progress, leaves a product of plain, solid, and immutable principles behind it. Whatever it brings to our knowledge is unchanging truth. And what is true to-day, will not be false in a thousand years from this. And here is a test, by which all pretences to improvements may be tried.—If, under pretence of improvements, attempts are made to set aside doctrines and principles, that are sustained by a fullness of divine testimony in the Scriptures, the nature and tendency of such improvements will be too manifest to need examination. Improvements that set aside the moral union of man and salvation by grace—Improvements in the Gospel that would change its title-page, and make it read, EVERY MAN HIS OWN SAVIOUR, would be as absurd as improvements in geometry that would reverse all the axioms of the same.

Yet "Improvements in theology" has ever been, and ever will be, the favorite term with all corrupters of the truth. Among the many fair specimens by which they will beguile the simple, this will be foremost. If any one has any mischief to propagate in society, he is forsooth a "*reformer*." And if any one has a warfare against evangelical truth, in whole or in part, he seeks the credit of *improvements* upon that system of truth—he claims to have reached a higher elevation of the science, from which he can see the falsity of the doctrines, on which the Christian life of the church has hitherto been formed. "From such turn away."

MR. FINNEY IN ENGLAND.

As our readers well know, Mr. Finney has been preaching with great success in Dr. Campbell's church in London; and Dr. Campbell, being editor of the British Banner has highly commended his course of preaching and its results in that paper. But notwithstanding the great and justly deserved influence of the Banner, our brethren of the Congregational ministry in England are not unanimous in their approval of Mr. Finney's preaching and measures. There will be some discussion of the subject.

At a late conference on the state of the churches, Rev. Thomas Adkins made a speech, in which he took judging the same view of the subject, that prevails in this country. As to the doctrines preached, Mr. A says—

May I also be allowed to state, that I have some serious doubts as to the theology that is employed on these occasions; at least, if I am to judge of it from the statements that are made in the columns of the *Banner*, where startling and, I might almost say, paradoxical propositions, require the subsequent explanatory or apologetic remarks of the learned editor of that paper to be made to harmonize with "these things which are most surely believed amongst us." Believing as I do, that the distinguishing truths of the Gospel, clearly exhibited and cordially believed, are the appointed means for the conversion of sinners, and the advancement of personal holiness, I cannot, for one, agree that they are to be kept in abeyance, or mixed up with what I must regard as deleterious infusions, in order to produce a questionable result.

Upon this the editor explains, and partially takes back or modifies his endorsement of Mr. F.'s orthodoxy; and shows what influence our strictures had in calling his mind to a more full knowledge of Mr. F.'s real sentiments. We have no doubt, that the English mind will eventually make the same judgment of this subject, that has here been made; and that Dr. Campbell will concur in it. His explanation is as follows:—

Of Mr. Finney's divinity I have spoken on former occasions. There are points in his system which I wholly disapprove; or, rather, there are what I deem most exceptionable modes of expression. But justice requires me to say, that these are to be found mainly in his printed works, since there was comparatively little of this in his spoken addresses. I heard but rarely a sentiment escape his lips which was not in perfect harmony with the system of things most surely believed amongst us. The portions I cited from his printed volumes, were, in my view, greatly in fault; and I cited them not as specimens of his preaching, but as a means of guarding myself against back strokes, since I found some of the American journals expressing a conviction, that I, whom they were pleased to consider amongst the sturdiest advocates of sound words and sound things, "could not have read his printed works." These words I closely examined, and meeting with these expressions, I honestly brought them forth, and I have little doubt that time and reflection will induce the admirable author to modify them. I cherish a very strong conviction that had my friend, Mr. Adkins, been in my place, he would have viewed things very much as I did, for we seem to see in most respects eye to eye.

ARCHBISHOP WISEMAN.

The last number of the British Banner is mostly occupied with an account of meetings of the clergy and laity in different parts of the kingdom, relative to the late movement of the Pope to convert Protestant England to Catholicism. The numerous defections from the Episcopal Church have induced the Roman Pontiff to appoint a Cardinal with a red hat and twelve bishops for the instruction and government of the English Papal Church. The ambition of the Catholic Church is the same in the middle of the nineteenth century, as it was in the sixteenth. It aims at nothing less than to recover spiritual dominion over all the nations, who, three centuries ago, renounced her corruptions.

The Banner has the following remarks upon the Pope's late assumption of power in England and America:—

The all-absorbing matter of the by-gone week is Popery. The public have no taste for hearing, reading, or talking of anything else. The Bishop of London and his clergy are considerably aroused, and, by the delivery of his Charge last Saturday, he has not a little added to the interest of the occasion. The Press, however, is more active than the Pulpit, notwithstanding a considerable number of discourses were delivered in the parochial edifices, last Lord's-day and yesterday evening, against the Roman intrusion.—Editors and Correspondents, in their several ways, and according to their respective tastes, are contributing their quota in the general fray. We need not here go into the question at length, which we have done so amply elsewhere, and shall, therefore merely gather up the fragments. Addresses are multiplying to the Bishops, and it is probable that some employment is being prepared for the Government when Parliament opens. The recent creation of the Hierarchy seems to have given a considerable impulse to the adherents of the POPE in England. Here and there a crazy parson has lifted his head, and even ventured to open his mouth in favour of Rome and against the supremacy of HER MAJESTY the British Queen! The Popish journals seem flushed with their imaginary victory, and laugh at the notion of any attempt to overthrow Dr. WISEMAN and his knot of suffragans. They are satisfied of the ability to make their position good. All things are travelling on apparently to something like an ultimate struggle; and, while Popery will receive from this movement an impulse, there is little doubt that Protestantism will be invigorated. The wealth of the Establishment is her weakness; the poverty of Romanism its strength. They quote with pride and scorn the fact, that eleven of our "Parliamentary prelates bequeathed to their already fattened families the sum of £1,875,000." It is a fact not unimportant, that the POPE is not limiting his bounty to the sons of the Saxons, but is extending his paternal regards to the democratic millions of the New World. He has actually raised the See of New York to the dignity of an Archiepiscopric; so that he is making a clean broke of it, both to England and her children. The result of this erection of New York into an Archiepiscopate, is to throw the Bishops of Boston, Hartford, Albany, and Buffalo into the position of suffragans. For this boon it is hoped JONATHAN will be duly grateful. The New York Herald trumpets the fact, and exults in it, and the Boston Pilot echoes the same.

NON-RESISTANCE EXTINCT.

It is but a very few years since Mr. Edmund Quincy, with his fractious faction, cast off all reliance on the strong arm of the law, and refused the protection of its shield. "No human government,"—"no administration of justice by physical force,"—was then the cry,—and a very consistent cry it was for those who uttered it. But now, Mr. Q., without any recantation of his former cant, invokes the aid of strong bodies of police, to protect his disloyal machinations. Nor does he summon them to act as mere scarecrows. Because the Marshal and his men did no more at the row in Faneuil Hall, than they do at similar disturbances in the theatres where they make no arrests except when actual violence is attempted, Mr. Q. with his bodyguard of *quondam* non-resistance heroes, walks into the presence of the Mayor and Aldermen, and begins to harangue those civic functionaries upon the alleged dereliction of Marshal Tukey. The folly of this step is manifest. If any body having business with the city government, could go in and address the Councils at pleasure, they would have to sit night and day, not without prayers for Joshua's power to stay the sun and moon so as to make the weeks long enough for the purpose. His Honor very properly sent Mr. Q. and his retinue out of his presence, with directions to make their complaint, if they had any, in writing.

As to the laughing of Mr. Thompson off the stage, we have not wept any profusion of tears over it, though we regret the occurrence as improper and anti-American. It is, however, an English fashion, which Mr. Thompson himself practices, when at home. The Editor of the New York Observer says, that, in the Spring of 1848, he was present at an abolition meeting in Freemasons' Hall, London, where Mr. Thompson made a most virulent attack on Rev. William Chalmers and the Free Church of Scotland. When Mr. C. would have defended himself and his church, he was put down and silenced by a protracted and furious clamor, of which the Honorable George Thompson "was the chief instigator." With what face can he complain, if he is once and a while paid off in his own coin?

We have long thought, that the City authorities are quite too free, in letting the use of Faneuil Hall to any and every miserable and fanatical crew, who are eager to gild over a rotten cause with the prestige of a meeting in the cradle of liberty. A great many misbegotten brats having no affinity to true liberty or any of her family, have been rocked in that cradle, which will soon lose all its sacred and glorious associations, if it continues to be thus freely thrown open to every rabble-rout of schemers, whose whole existence consists in the noise they make, and for whom silence is nonentity, and neglect is annihilation.

GREAT TRACT MEETING.

A meeting in behalf of the American Tract Society was held in Tremont Temple, Boston, on Sabbath evening, Nov. 24, of a very interesting character. Bishop Eastburn, one of the Vice Presidents of the Society, presided. The meeting was opened with prayer by Rev. Dr. Babcock of Philadelphia. The congregation then united in singing a hymn. After which the Bishop remarked:

It has been thought, by those who have charge of the American Tract Society in this city, that its friends would find it profitable to spend an hour in looking over the vast field of its labors, and in seeing what it has been doing, especially by Colporteurs, to cultivate this field. Such an exercise will, it is believed, open your eyes to the awful destitution that prevails, and to the Lord's blessing on the efforts to relieve it; and will thus have the double effect of giving a fresh sense of responsibility, and of ministering renewed encouragement. With this object this meeting has been summoned. You will be addressed by a distinguished member of the Committee, and by one of the Society's General Agents; both of whom, at recent meetings of Colporteurs in the West, listened for days to their narrative of spiritual want, and of their labors in sowing the seed of eternal life. It is not intended that any collection at this time; but, in view of the approaching annual contribution in many congregations of this city, it is hoped that, by God's blessing on what shall be said, many may be induced to increase their gifts on such occasions, and others now present may be prompted to a generous response to our appeal. The Society is now in need of additional resources, while the rapid increase of the population of this land, and the desolating activity of Satan in scattering far and wide the issues of a debauched and infidel press, call upon us, with united voice, to be abounding in the work of the Lord.

Rev. Mr. Bliss now presented a geographical, historical and Providential view of the country, by the aid of a large chart. Whatever, in the Providence of God, we might have leave to take on the North or on the South, he said we could go no further West. God's great Pacific ocean was saying to us, "Hitherto shalt thou come, but no further—here shall thy proud waves be stayed." In our national domain, stretching over 58 degrees of longitude, and 24 of latitude, we could now put down 448 States and equal in territory with Massachusetts, capable of sustaining 1000 millions of people, equal to the entire present population of the globe.

This is *our* country—this the inheritance, the home of our children and children's children. *Here* they, with successive millions of immortal men are to form their character and shape their destiny for eternity. What that character and destiny shall be depends, in no small measure, on what we do. The gospel, the glorious gospel of the blessed God alone, can make their destiny what He purposes, and their own immortality demands. *This only* can secure to our country that destiny which benighted and oppressed nations and the human race, in all coming ages, so much demand.

What is the value of money—what the pain of self-denial and hardship—what the worth of life itself put in competition with the work of disseminating the gospel, till its life, its consolations, its immortal hopes, are the happy heritage of the most ignorant, obscure and degraded in this broad land?

Let this be done, attended by the promised Spirit from on high: and then will be realized what the lamented Evarts uttered in this city more than twenty years since,—"As the sun rises on a Sabbath morning, and travels westward from Newfoundland to Oregon, he will behold the countless millions assembling, as if by a common impulse, in the temples with which every valley, mountain and plain will be adorned. The morning psalm and evening anthem will commence with the multitudes on the Atlantic coast, be sustained by the loud chorus of the ten thousand times ten thousands in the valley of the Mississippi, and prolonged by the thousands of thousands on the shores of the Pacific.

"Then the tabernacle of God will be with men. Then will it be seen and known by the universe what the religion of the Bible can do, even on this side the grave, for a penitent, restored, and rejoicing world."

To bring on such a consummation is the work of this society. It demands the united labors of all denominations of Christians. *Why* should they not merge their minor differences in their zeal *thus* to honor Him who died for all?

What but Christianity, universally diffused among the masses, can give perpetuity to our Government? Does not our common humanity—our Protestant church—a Christian civilization, demand that our one free Government sway its benign sceptre over *one great undivided* national Brotherhood? With such interests involved, such a destiny in prospect, can we afford to waste our resources and our blood in *fraternal strife*—or surrender to ignorance and infidelity the richest, the broadest field for the triumph of christianity and freedom, which God, in his providence, ever has offered to man.

Rev. Mr. Kirk followed, saying he had thought, while they were gathered here, there ought to be another meeting—of a somewhat similar character, and yet in several important respects differing from this—in the city of Rome; and there would be a map, not hung up in view of several hundred people, as it was here, but laid on a table, because there were few to look at it. There, it required but few to survey the field of operations, where the design was to bring the world under the control of a central power. But here, there was no central power, but the individual will, acting under responsibility to Christ. This was the process through which the mass of mind was brought into a state of intense activity. This could not go on long before it would create an influence, which no despotism could resist. The Popery had never before encountered such an antagonism as this—the people, the individual members of the church of Christ, leaving their minor distinctions, and uniting on that broad platform on which they will stand on Mount Zion above.

The geographical and statistical argument, he said, had been very strongly presented by Mr. Bliss, and it need only be said that this vast population was far outstripping the march of christianity and civilization. Wherever this people went, they were laying the foundations of empires. Having been called twice this year to visit the west, he was not only led to notice the intense activity pervading that vast field, but he was struck with many other things. Wherever a person came from, if he would only yield himself to the stirring influence of the Yankee spirit, he would become a man. Even the very boys at the west were men. It was not true that they were barbarous, but they were running away from the institutions of religion and civilization. One other thing he had noticed. We had heard of the great educational efforts a few years ago by the Papists in the West—with what pomp and ceremony they had laid the foundations of colleges and seminaries. His pity was excited to see the result of such a magnificent effort. In every town where those efforts were so blazoned a few years ago, they were now declining. The foundations of their edifices were laid upon a broad basis, but their walls were not built. Jesuitism was not the thing for this people. He alluded also to the great plan of the Papists, in the old French war, to cut us off from the West by a cordon of military posts through the valley of the Mississippi; but the God of battles, on the plains of Abraham, set at naught the bold and daring exploit.

He had not for many years attended a meeting that seemed to bring heaven and earth so near as the Colporteurs' Convention at Cleveland. The people cordially opened their doors. There were fifty persons present at the Convention, forty of them Colporteurs. For years, as pastor of a church, he had heard men relate their religious experiences, but he had never before heard such religious experiences as were related there, by men from different parts of the world. They were among the most precious days he ever experienced. The seal of the Holy Spirit was on that meeting. He was very much struck with this, and with the essential unity of Christian experience. A good Baptist brother got up and gave an account of the work of the Lord upon his heart, but it was not Baptism that converted him. A Methodist brother was converted by the text, "The wind bloweth where it listeth, &c. A Perfectionist, with real humility, acknowledged his imperfections. He spoke of the Colporteur—his piety. It was a very delicate and difficult matter to select and send out four or five hundred men to engage in such a work; for these men, if not good men, might do immense mischief. But he was satisfied God had raised up for this work men of eminent piety. Their piety was characterized by deep humility. He never heard such an expression of the depths of depravity. They did love the God-man that expiated their guilt and ours. They were prayerful men. They were men adapted for the work—hardy men, of good sense. An Englishman was asked what he did with infidels. "Always get them on the ground of experience, and I never found one that could stand before it."

There was one laboring in the Western part of the State of New York, where was the bishop of a Campbellite Church, who had been preaching against him. He was told that the bishop wished to see him, but made no haste to visit him, but at length they met. The Colporteur heard what the bishop had to say, without interrupting him, and then replied, "I only want to get into your own such books as these," and then read a short extract from one of them; and soon he so disarmed the bishop that he told him all the doors of his parish were open to him. The same Colporteur also went to an infidel and introduced himself as a bookseller. The man inquired what kind of books he had. He told him to get his children together and he would show them his books. He then exhibited a great variety of interesting and handsome books, and the man purchased for his children, and afterwards for himself, treated him very kindly, and charged him to call whenever he passed that way.

"That," said Mr. K., "is the kind of work we want done in this world."

They were all union Christians, and the European emigrants did not understand our denominational differences. One of them said there were two distinct features in the Western country. Where the settlement was slow, the people became much attached to each other; but when settled rapidly they were alienated by their differences. The Colporteurs went among them as Union men, and disarmed all prejudices.

Rev. Mr. Holmes, one of the general agents of the society, gave an account of the Colporteur Convention at Chicago. He deemed it a privilege to be permitted to redeem, in part, a pledge given the other day—given because he could not help it,—communing with these Colporteurs day after day, listening to the recital of their sacrifices and toils. He did say to them, "Cheer up, labor on, your interests shall not be betrayed; you shall not be forgotten. Your case shall be presented to Christians at the East, and they will sustain you."

The first exercise at Chicago and at Cleveland was to develope the dealings of God with the individual heart. The greater portion of those men dated the commencement of their religious experience to the instruction of a pious mother.

There were exceptions. Some had been sadly neglected and abandoned in early life. One brother expressed the sentiments of many others when he said, "There is but one name that sounds sweeter than the name of mother, and that is, the name of Christ."

After each heart had thus been turned inside out, a more intimate knowledge of each other was obtained than months of casual acquaintance would have afforded.

The meeting was concluded with singing the Doxology, and Benediction by Bishop Eastburn.

YOUNG MEN'S TOTAL ABSTINENCE SOCIETY.

The sixth Address, before the Young Men's Total Abstinence Society was delivered at Park Street Church, by the pastor, Rev. A. L. Stone, on last Sabbath evening.

The Address was founded on 1 Cor. 10:12, "*Let him that thinketh he standeth take heed lest he fall.*" Mr. S. introduced his subject by expressing a deep solicitude for the welfare of young men. His subject was the insecurities of these defences, on which young men rely.

1. They cannot trust for a defence to a cultivated taste. Temptations are spread all around them, adapted to their cultivated taste. These temptations beset them in the hospitable mansion of the rich, and in the splendid saloons of drinking houses. The tempter knows how to spread his net to ensnare the unsuspecting.

2. They cannot trust to reputation. Every young man is desirous of securing a good reputation. He thinks that he can allow himself in a little indulgence, and yet retain his good name. He can go very near a whirlpool, and not be drawn into the vortex. But this self-confidence is his ruin. This is a hidden rock on which thousands have been shipwrecked.

3. They are not safe, if they trust to the force of domestic ties. Attachment to home is strong in the hearts of young men, when they first leave their paternal abode. They think that they shall never dishonor their family. They shall never bring down the grey hairs of their parents with sorrow to the grave. But how many young men have broken through all these restraints, and returned to their father's house with ruined constitutions and ruined reputations. "Before it was noon they have gone to a drunkard's grave."

4. They cannot trust to strength of mind. They think that they have sufficient strength of mind to resist temptation. They are not such fools as to ruin themselves. They can stop, and retrace their steps whenever they please. So has thought many a young man of wit and genius, who has been dragged down to ruin. Among the English poets Mr. S. mentioned Cowley, Collins and Joseph Addison, all men of genius who yet died by intemperance. In our own country many, very many statesmen, poets, and orators have fallen by the same destroyer.

Young men cannot therefore rely upon a cultivated taste, reputation, domestic ties, strength of intellect as a defence against the insidious approach of the poisonous serpent.

The only safety is in a pledge of total abstinence from every thing which can intoxicate.

This address was a timely warning to the host of young men who throng this city. To every solicitation to partake of the social glass, they must say distinctly and emphatically, "No."

EXPENSES OF RELIGIOUS PAPERS. The failure of the late New York Presbyterian has given the public some light which may be beneficial. It has brought out some facts which may serve to correct erroneous impressions in regard to the cost and income of such papers. The New York Evangelist publishes the full report of the Synod's committee which gives a history of the case, and in some remarks on it the Editor says:—

The facts recorded by the committee exemplify some of the difficulties of establishing a new paper. It is easier to build castles in the air than on granite foundations. It is much easier to start a new paper, than to sustain it through years of thankless toil and effort, meeting its ever recurring necessities and expenditures, till it has grown up to sufficient strength to stand alone. At the end of the first year, after all the economy used, and the unrequited editorial labor of its many friends and correspondents, the New York Presbyterian falls nearly four thousand dollars short of meeting its current expenses. Its actual income could not much exceed $3,000, or $3,500, which is some $17,000 less than the expenses of the Evangelist for the year ending April 1st, 1850;—which were over $20,000, charging nothing for our own labors, and nothing for the interest of the capital invested.

☞ We made a highly commendatory notice of Dr. Spencer's "Pastor's Sketches," when we first saw the book. This week we allow it to commend itself much more effectually than we could do, by the deeply interesting extract on our first page.

WOODWORTH'S YOUTH'S CABINET. We have looked over the number for January, and can say of it, that it contains matter, "new, useful and entertaining." It deservedly ranks high among the publications intended for the instruction of youth.

Religious Intelligence.

DONATIONS TO A. B. C. F. MISSIONS.—Donations and legacies received in October, $31,185.62. Total from August 1st to October, 31st, $54,489.46.

NEW YORK BIBLE SOCIETY. The twenty-seventh anniversary of this Society, was attended at the Reformed Dutch Church, on Wednesday evening of last week. The receipts of the Society during the year, were $33,621.54. The agents of the Society have found 8,342 families destitute of the Bible, and 3,061 refused to receive it. It was stated at the meeting, that 100 Bibles had been conveyed to Portugal by a merchant vessel, and distributed there; and that one of the vessels of our navy in the Mediterranean, which has been supplied with Bibles from this Society, had enjoyed a revival of religion, in which one hundred officers and men were hopefully converted.

FOR THE PURITAN RECORDER.

REVIVAL IN BRATTLEBORO ACADEMY. This venerable institution has again been visited by the outpouring of the Holy Spirit. During the spring term, a deep religious interest prevailed in the school in connection with the village. The influence of this was felt in some measure at the beginning of the term.—The sudden, but peaceful death of a highly esteemed pupil seemed the immediate occasion of the outpouring of the Spirit, and a deep religious interest prevailed throughout the term. About twenty of the pupils gave evidence of hopeful conversion. The work was characterized by deep conviction of sin, and great stillness and solemnity. A.

REVIVAL IN WINCHESTER, VA. We find in the Christian Observer of last week, a letter from the Rev. Mr. Boyd of Winchester, Va., giving an account of an interesting revival in that place. We make a few extracts from it.

Winchester, Nov. 13. It will be gratifying to the brethren of the Synod of Va., recently convened in this place, as well as to all who rejoice in the prosperity of Zion's kingdom, to learn that the work of grace which commenced during the meeting of Synod, has been increasing with great power for the last three weeks. Between forty-five and fifty individuals have attended the inquiry meetings—about twenty-five of whom are rejoicing in the hope of forgiveness and acceptance before God. On last Sabbath, sixteen persons were admitted to our church. Others who were convicted of sin, judged it best to defer a connection with the church, until our next communion. And there are some who have been subjects of this work, who will probably join other branches of the church of Christ.

This work of the Spirit has been conducted in deep solemnity, great attention to the truth, and the most perfect decorum. For nearly five weeks we have had a constant succession of religious exercises in Winchester and its vicinity. The meeting of Winchester Presbytery in this neighborhood, the week before Synod, prepared the way for the blessing of God upon the services in this place. We trust that God has in reserve for us still richer blessings than we have yet received. There is more religious interest in our community, than I have witnessed for some years.

TROUBLE IN A ROMISH COLLEGE. The Romish College at Bardstown, Kentucky, contained quite a number of Protestant Students, whose parents had been duped by the pretence, that there was to be no interference with their religion. One of the rules required kneeling and standing at the elevation of the host. This had not been enforced in relation to the Protestants. An attempt was made to enforce it, and the Protestants in a body rebelled and left the College. The President published his version of the affair, and the Students published an answer. Previous to their leaving the College, the Students sent a committee to the President, to secure a repeal of the law. He quoted the rule and said "There it is, it is all that you may ever expect from me." They retired and at once. Some twenty Students left the College. Soon as they had left, the law was repealed and a request was sent to them to return and they would not.

LIBERIA. At the meeting of the Board of Managers of the New York State Colonization Society held one evening last week, much interesting information, says the N. Y. Commercial, was received from the Republic of Liberia. The corresponding secretary read letters from a number of applicants who are anxious to go out as soon as a convenient opportunity presents itself. About forty are now on the society's book, who will go out this Fall, or early in the Spring. Among the number are the slaves of a young gentleman now a student in the Protestant Episcopal Theological Seminary, who will liberate them provided the Society will send them out. Another fact connected with this liberal offer is, that it being ascertained that some of his slaves are connected by marriage with others on neighboring plantations, he will endeavor to purchase those also, in order that families may not be separated.

President Roberts expresses high gratification at the prospect of the establishment of a line of steamers between this country and Liberia.

The following is an extract from a letter from President Roberts to the president of the Colonization Society:—

We are under many obligations to the New York State Colonization Society, for the deep interest it continues to manifest for the future welfare of Liberia.

The remittance of fifteen hundred dollars worth of tobacco by your society, will aid us very much in purchasing territory. With the amount of merchandise received from Rev. Mr. McLain, by the Liberia Packet—$3834, including the tobacco—I think we shall be able, by proper management, to extinguish the native title to nearly all the territories lying between Grand Cape Mount and Sho-bar—which is as far North as we propose, at present to extend our jurisdiction.

We have been fortunate enough already to secure the political jurisdiction over nearly all these territories, and have thereby effectually excluded the slave trade from them, and I am quite sure we shall have no great difficulty now in purchasing from the native proprietors the right to the soil.

I am truly gratified to learn that colonization is rapidly gaining favor in the United States—and that Liberia is more and more attracting attention. God grant that the good work may prosper and continue to advance until Africa, poor Africa—through the instrumentality of colonization—shall be redeemed from her deep degradation; and her benighted and long neglected sons and daughters shall be brought within the pale of civilization and Christianity.

I am greatly delighted at the Liberia educational movement in Massachusetts. The subject of education is one in which I am deeply interested. It has given me much concern, and I have never failed, on all occasions, to impress the minds of our people with its importance and necessity. The time is near at hand, when a tide of emigration will set strong toward our shore; when thousands upon thousands will annually be pouring into Liberia; and this flood will, necessarily, bring with it a mass of ignorance. And unless education in Liberia keeps pace with it, I tremble for the perpetuity of our Government and Institutions. I am, therefore, rejoiced at the prospect of having a college in Liberia, and I pray God that both you and I may live to see it established and well endowed.

WILLIAMS COLLEGE. The annual catalogue for 1850—51, has just been issued. It furnishes gratifying evidence of the flourishing state of this institution. The summary gives, Seniors, forty; Juniors, fifty-four; Sophomores, forty-three; Freshmen, forty-two. We are happy to learn that Prof. Ebenezer Emmons, has presented to the college his extensive and valuable collections in Geology and Mineralogy, and is hereafter to devote a large portion of the year to instruction in the various branches of Natural History.

THE BISHOP OF LONDON'S ADDRESS TO HIS CLERGY. The Bishop of London has been very high among the high church: but now he speaks of approximations to Romanism, in a way to show, that one at least has been profited by the new movement of the Pope respecting England. He says:—

Let us be careful, as well in our public ministrations as in our private monitions and exhortations, to refrain from doing or saying anything which may seem to indicate a wish to make the slightest approach to a church which, far from manifesting a desire to lay aside any of the errors and superstitions which compelled us to separate from it, is now re-asserting them with a degree of boldness unknown since the Reformation; is adding new *credenda* to its articles of faith, and is undisguisedly teaching its members the duty of worshipping the creature with the worship due only to the Creator.

The sentiment of the following paragraph is significant:—

After all. I am much inclined to believe, that in having recourse to the extreme measure which has called forth your Address, the Court of Rome has been ill-advised as regards the extension of its influence in this country, and that it has taken a false step. That step will, I am convinced, tend to strengthen the Protestant feeling of the people at large, and will cause some persons to hesitate and draw back who are disposed to make concessions to Rome, under a mistaken impression that she has abated somewhat of her ancient pretensions, and that a union of the two churches might possibly be effected without the sacrifice of any fundamental principle. Hardly anything could more effectually disspel that illusion than the recent proceeding of the Roman Pontiff. He virtually condemns and excommunicates the whole English Church, Sovereign, bishops, clergy, and laity, and shuts the door against every scheme of comprehension save that which would take for its basis an entire and unconditional submission to the spiritual authority of the Bishop of Rome.

THANKSGIVING IN OLDEN TIME. There is a good reason to believe that our Puritan Fathers observed an annual Thanksgiving from their first settlement in the country. Certain it is, a law, was passed in Massachusetts in 1646, which imposed a fine of 5s. for unnecessary absence from public meeting on Thanksgiving day. The oldest proclamation to be found in our State records is dated 1667. For the gratification of the curious we transcribe it, with its original orthography to our columns. It is as follows:—

ATT A General Court, held in Boston the 9th of October, 1667.

Forasmuch as it hath pleased the Lord gratiously to continue our peace and liberties and kept off the common enemy of our Nation from infesting our Coasts habitations and hath also blessed the fruites of the earth this last Summer, as plentifull wee have heard, with many other mercyes, the sence whereof doth move this Court to appoint the fifth of November next to be kept as a day of solemne and humble thanksgiving unto Almighty God and desire commended it unto the respective Churches, Elders, Ministers and people within this dis-jurisdiction to keepe the same accordingly. The Magistrates hane past this, their brethren the deputyes herein consenting.

18th Oct. 1667. EDW. RAWSON, Sec'y.
Consented to by the Deputyes.
WILLIAM TORREY, Clerk."

Ecclesiastical and Ministerial.

FOR THE PURITAN RECORDER.

MESSRS. EDITORS.—Will you be so good as to publish in your paper the following notice of an Installation at South Marshfield. It should have been furnished you sooner.

Rev. E. ALDEN was Installed, Oct. 30th, over the church in South Marshfield. One of the most ancient churches in the Commonwealth, and believed to be the earliest but one, of those planted by the Pilgrims. The Council convened at a beautiful model vestry (built recently,) and was organized by the choice of Rev. Elijah Dexter, of Plymouth, Moderator, Rev. S. L. Rockwood, Scribe, Rev. E. Porter Dyer, Assistant Scribe.

The first business of the Council when organized was to sanction the dissolution of the pastoral relation existing between the church and their former pastor, Rev. Seneca White.

The examination of pastor elect then took place to the entire satisfaction of the Council, and at eleven o'clock the public services of Installation were held in the meeting house and were as follows:—

Reading of the minutes by Rev. S. L. Rockwood, Scribe; Invocation and Reading of the Scriptures, by Rev. A. B. Robbins, of Davenport Congregational Association, Iowa; Introductory Prayer, by Rev. Joseph Peckham, of Kingston; Sermon, by Rev. Edmund K. Alden, of Yarmouth, Maine; Installing Prayer, by Rev. Elijah Dexter, of Plympton; Charge to the pastor, by Rev. Charles S. Porter, of Plymouth; Right Hand of Fellowship, by Rev. E. Porter Dyer, of Hingham; Address to the people, by Rev. D. D. Tappan, of North Marshfield; Concluding Prayer, by Rev. Daniel Wight, of North Scituate; Benediction, by the pastor.

Two original pieces of Poetry,—both written by the

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rd them sing and pray.

e, out-spread above them,
Heaven's broad azure arch,
de the shelter wove them,
ranching pine and larch;
aving wind and weather,
wild New England coast
them worship Father
Son and Holy Ghost.

rd his favor granted;
at His Spirit down,
lgrim Churches planted,
Father's faith to crown.
n, their Lord and Master!
us, their children, pray,—
s the welcome Pastor,
givest us to-day.

ong may faith's pure banner,
s, Lord, wave as free,
n our sires' hosanna
e o'er the roaring sea,—
n, with warm devotion,
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reached by the brother of the pastor
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closing appeal and address to his
eautifully reminded him that they
ants of him whose feet first leaped
, moved many eyes to tears.

38 Ann Street,
MASS.

The Charge to the pastor was happily conceived—well-written—appropriate—rather long, yet received with marked interest.

The Address to the people was *sui generis*, plain, pointed, calculated to correct serious evils and to do much good,—done so kindly—so affectionately and yet so earnestly that all felt that the good wine had been kept till now. Never has it been my lot to be present at an Installation where every thing passed so pleasantly. The hospitality of South Marshfield deserves great praise.

A new parsonage has just been erected at an expense of $1800—beautiful and convenient, and located near the meeting-house.

Yours truly, D.

INSTALLATION IN HANOVER CENTRE, N. H. On Wednesday, 20th inst., Rev. A. H. Cutter was installed over the Congregational Church and Society at Hanover Centre, N. H. The following was the order of exercise:—Reading of the Scriptures and Introductory Prayer, by Rev. Charles A. Downs, of Lebanon; Sermon, by Rev. E. B. Foster, of Pelham; Installing Prayer, by Rev. D. Kimball, of Hanover; Charge to the Pastor, by Rev. Dr. Lord, of Dartmouth College; Right Hand of Fellowship, by Rev. J. Merrill, of White River; Address to the People, by Rev. Dr. Richards, of Hanover; Concluding Prayer, by Rev. E. Tenny, of Lyme; Benediction, by the Pastor.

REV. HERMAN NORTON, one of the Secretaries of the American and Foreign Christian Union, died at his residence in New York, on Wednesday of last week, of congestion of the lungs.

We take from the *Western Union*, published at Hannibal, Mo., the following interesting incident, touching one who is a Massachusetts man, and who left this part of the State some three or four years since. In a free State, usually the people paint and repair their churches for their minister; in a slave State, the minister paints and repairs the church edifice for the people.

A WORKING MINISTER. Mr. Bennett, the pastor of the First Presbyterian Church in this city, is busily engaged in painting the church. He has already put one coat on the East end. We understand he has obtained permission from his people to paint the whole church *at his own expense*. We have noticed Mr. Bennett very often in and about the edifice, laying down carpets, hanging window blinds, putting on shingles, etc. We believe he seeks by these improvements the good of his own society, and the credit of the city.

We are glad to see this church out of debt and going ahead.

Communications.

FOR THE PURITAN RECORDER.

"THE SUMMER IS ENDED."

The march of time has again rendered applicable the words of the "reproving prophet" of Israel, and while the season just passed, has been, in its main features, like those that have preceded it, it has had its peculiarities. Let us glance at some of them:—

It has been a *short season*, not merely in that sense in which we speak of the rapid flight of time, increasing as we grow older, but in the actual number of its days, short. The husbandman will tell you that winter lingered so long, as to hold in its embrace the months usually denominated spring, and when "the *time* of the singing of birds" had come, the birds themselves, had not appeared. But this very delay of nature in the morning of the season, caused her midday operations to be pushed with unwonted vigor, and hence—

It has been a *beautiful* season. Some one more observing than the mass of mankind, has remarked that the leaves of the trees have this summer, been nearly double their ordinary thickness, and of a deeper hue, and no one can have failed to observe the freshness and beauty that have decked both forest and field. I have stood upon one of New England's noblest mountains, at the foot of which her proud river winds among fertile meadows and charming villages, and from the top of which a most enchanting prospect presents itself. I have seen the wheat fields of the West in all their richness. I have looked upon, and partaken of, the fruits of the earth, and have remarked this season as one of more than ordinary beauty and fruitfulness.

It has been a *healthy* season. As it approached, men listened for the footsteps of the great destroyer, whose ravages were so frightful the preceding summer. But the cholera has not desolated the land—"wasting nor destruction" has been within our borders, and we may now speak one to another of the preserving mercy of our God.

It has been an *eventful* season. The councils of our nation have been prolonged during its days, to an extent before unknown, and have embraced topics more vital and exciting than is usual. The President of our nation, the veteran statesman of another, and the ex-king of a third, have died; and the last day of summer witnessed a sacrifice to justice—the closing scene of a tragedy, whose plot is too familiar to all. Such are a few of the more striking events of the past season; it has not been wanting in those ordinary ones which escape our notice.

And now, "the summer is ended." God has accomplished his purposes in nature, in the production of beauty and fruitfulness on every side. He has fulfilled the designs his infinite wisdom embraced in the events of the season—not one event omitted—not one too many. Have the days as they have passed been to us, all that He intended they should be? Have we accomplished *our work* as *He has His*? It is not without design, that your life and mine are thus spared to witness the ending of one summer after another—and if we suffer them to pass, neglectful of our work, it will not be long before the end of summer will be to us the end of life. C. S. S.

FOR THE PURITAN RECORDER.

SPIRITUAL DESOLATIONS IN NEW ENGLAND.

The waste places of the land are not all beyond the Alleghany mountains. It may be that many who have been accustomed to hear of the destitutions of the West, and the wants of the Great Valley, think that the spiritual desolations of our country are confined to that vast portion of our territory. To such it may be a matter of surprise that instances of ignorance and destitution as deplorable as are reported by Western Missionaries, may now be found in many parts of our highly-favored New England. With all our churches, and seminaries, and schools, there are many fields among us where the labors of Colporteurs are greatly needed. Would Christians but faithfully explore their own neighborhoods, they might be the means of pointing many to the way of life, who are now as ignorant of it, as though they were not living in a land of gospel privileges. We have before us some facts reported by a Colporteur of the American Tract Society laboring in one of our New England States. They are painful and humiliating, but while they exist it is best not to turn our faces from them. We have the remedy; let us apply it faithfully, and soon such blots upon our fair heritage will not exist.

"It is calculated," says the Colporteur, "that not more than two thirds of the inhabitants attend on Evangelical preaching here, and sometimes it seems as if the world would convert the church, instead of the church converting the world. In my travels I have found ignorant Christians, ignorant infidels, ignorant children and a destitution of books. I found one family on a good farm in one of our best towns in this county, consisting of a man nearly 70, and three sons and three daughters all grown, that cannot read. They have lived on the same farm twenty years, and within half a mile of a school house. The old man says the reason he did not send his children to school is, he did not mean to make rogues of them. I found another family in another town consisting of seven children at home and three away, where the oldest at home, twelve years of age, had never been to school. In another family where the children hid behind the stove, I found them in similar circumstances, only more ragged and miserable. These children may learn from the Tract Primer how to read. The mothers and children were all very thankful for the little books.

"I asked one woman if there were any professors of religion in her family. She said her husband belonged to the church. I asked her if they were supplied with religious books. She said they were not. I asked her if she had not the Bible. She said, no. I then asked her how long they had kept house without it. She said they had kept house eight years, but they had sometimes borrowed a Bible and sometimes a Testament. Another woman on being questioned said that she had a Bible, but some of it was gone. I asked her what part was gone, to which she replied the first part and she believed the last part. I inquired if she would let me see her Bible. She said she thought it was in her chest, but she was unable to find it. I might mention more similar cases.

"I called at a house where the man was by the door, and appeared as if he did not mean to let me go in. I told him I was directed to call on all the families, and if he had no objection I would go in. He led the way to the room, where his wife was and a boy about thirteen years old. I asked the lady if she wished any religious books. She replied that they had some, but as she had no one to help her in her work, she could not read books. I remarked that they seemed to be able to hire help, and buy books too. Yes, said she, we have more property than we shall know what to do with. I then turned to the husband, and remarking that he seemed to be rich, asked him if he was rich in faith. He replied that he did not like to have a man come to ask him such questions. His wife interposed saying that she thought the questions were proper, and gave me ten cents for a little book. Another said to me, I know what you want—to get a living without work. Another said, this business is all a speculation. I replied that it must be a poor speculation for the Society to pay a man to go around and give away books." C.

FOR THE PURITAN RECORDER.

ILLUSTRATED FAMILY CHRISTIAN ALMANAC FOR DISTRIBUTION.

MESSRS. EDITORS:—No one can examine this little work, without conviction of its value, and no Christian can see the effects of its circulation, without desiring that every family in the nation may be favored with it. Two years since, the writer made efforts to put a copy into every family within his parish. Such was the happy result, that he continued the course the last year, and is doing it again this year. It is welcomed by those of every age and every religious sentiment. Its beautiful engravings attract the young, its anecdotes interest the curious, and its illustrations of Divine truth, so direct, so graphic, and so practical, instruct and edify those who love the Saviour.

The one for 1851, contains two pieces, limited to less than a page, which are worth more than the cost of the work itself. I refer to the piece entitled, "What must I do to be saved?" and that, "What is it to believe in Christ?" Beside these, many others are included, bringing out the doctrines of the grace of God, forcibly, and impressively. The work is thus made the channel of truth to many minds which might not otherwise meet it; and I doubt not, many will be brought to praise God through this method of doing good. It is a method which every pastor may apply. If he cannot, personally, circulate the work, he can find some one who will do it—some benevolent female, or some youth whose time can be spent in no way to greater good.

The work is furnished at a very low price, and the small sum of five cents each, will pay for the entire cost of purchase and circulation. Will not every pastor see to it, that this treasure be obtained by each family of his own people?

The work can be furnished at 28 Cornhill:—the Depository of the American Tract Society. D. S.

FOR THE PURITAN RECORDER.

NEW YORK CORRESPONDENCE.

SUNDAY, Nov. 24, 1850.

This forenoon, I attended the Rev. Dr. Spring's church (Presbyterian) in Beekman street. Dr. Spring reminds me very strongly of the Rev. Dr. Thomas Baldwin, who died in Boston about twenty years ago, with a great reputation among the Baptists for his piety, learning, and pastoral usefulness. Dr. S. is apparently about sixty-eight years of age, but acute and active. He has a manner much less energetic than Dr. Cox, but agreeable for its paternal mildness and tenderness. I do not mean to imply, that he has no saliency in the pulpit. He gesticulates much with his shoulders and body, while his hands are upon the cushion, and his eyes upon his manuscript; and, humbly, yet zealously and forcibly he enforces upon his congregation the truth as it is in Jesus.

He has begun a series of discourses upon First Things in the Creation and Providence of God. Last Sabbath his lecture was upon the Origin, Nature, and Office, of the First Man, Adam. His second lecture, was upon the *Unity of the Human Race*, and was a complete refutation of the theory, re-vamped by Prof. Agassiz and other modern *savans* from the hypothesis of Voltaire, that there were other races prior to, and contemporaneous with Adam—in other words, that he was not (what the Bible calls him) the *First* man.

There were men who professed to believe the Bible, yet asserted that science proved the Mosaic history of the creation to be incorrect, inasmuch as it made it evident to every philosophical mind, that there must have been a pre-Adamite earth. These asserted, that as the Bible gives no account of the existence of any daughter of Adam prior to Cain's banishment, it is evident that Cain's wife must have been of some contemporaneous tribe. The Mosaic history, they said, applied only to the Caucasian race. This theory was stale, and had been often refuted. Because the sacred narrative did not state explicitly what daughter Adam had, and how many, it did not follow that Cain had been without sisters, and that one of these had become his wife.

If there were another stock beside Adam's, where did it arise, whence originate, and what was its history? God had said expressly that Adam was the first man, and him he created in his own image, and commanded him to increase and multiply and people the earth. Science, so called, could not reconcile God's work with its theory; but was its theory entitled to any confidence? It confessed itself puzzled and excepted to by the fact of the existence of a race with European nobility of form and feature, and a black skin. These philosophers exhibited a strange ignorance of the Bible, when they cited the names of races as not mentioned in the sacred writings. All the nations and tribes, of whatever color or feature, Christian or heathen, civilized or barbarous, could be traced to their common ancestor—Adam.

The preacher then described the course taken by the various branches of the great family of Adam, from the white man down to the Ethiopian, the Malay, and the colony of black Jews, and the changes in language arising from the dispersion of the race.

It was a thorough refutation, I think, of Prof. Agassiz' theory of the earth (as this has been represented to me,) and I am glad to learn that it is to be printed.

Dr. Spring concluded his discourse by a touching and eloquent allusion to the fact that whatever the hue or countenance, whatever the rank or position in life, Christ came to save all who believe in him.

Next Sunday morning, Dr. Spring will deliver a lecture upon the *First Woman*.

Yesterday afternoon, I went to the First Baptist Church, in Broome Street, to hear Rev. Dr. Cone; but found his pulpit occupied by a clergyman whom he introduced as the Rev. Mr. Huckins, for ten years past a missionary in Texas. Mr. H. is a tall, thin man, with a sharp eye, a prominent nose, and a full head of black hair, brushed back from a rather expansive forehead. His gestures are easy, his command of language good, and his style marked by quaint illustration and phraseology, and the off-hand way peculiar to the West. He spoke very feelingly of the scarcity of preachers in Texas—especially in some portions of it—and narrated some anecdotes to illustrate the unhappy effects of this spiritual destitution. The venerable Mr. Cone was affected, even to tears.

Mr. Huckins said they were now in a fair way to supply this want. Within five years, he, with a few others, had succeeded in establishing an institution in Texas, at which to educate men for the Baptist ministry, and make Texan Rangers that would pursue another sort of warfare upon the Mexicans—a warfare wherein the sword should be the Spanish Bible. The Roman Catholics had taken the lead in the adjoining State of Louisiana, and her educational institutions were under their domination, but he hoped that in Texas the Baptists would lay the foundation for a preponderance in the religious instruction of the millions.

Nov. 25, 1850. A magnificent day is shining over us. There is some little stir among the Churchmen, as to who shall be the Provisional Bishop, to be elected on the 27th inst. Dr. Whitehouse is spoken of by some, while the Puseyites prefer Dr. Seabury. S.

General Intelligence.

MERCANTILE LIBRARY ASSOCIATION.

The second lecture before this Association was delivered, on Tuesday evening of last week, by Edwin P. Whipple, Esq. His subject was, "*The American Mind*." We had not, said Mr. W., an American mind in the same sense that there was a Grecian or Roman mind, nor as there is an English mind. The first survey of the American mind reveals a confusion of qualities, which are not easily understood. But the two prominent qualities of the American mind are energy and impressibility. These two qualities are manifested in our educational, mechanical, and commercial enterprises. The lecturer described a *Yankee* as a being that was everywhere at home, and always ready to avail himself of circumstances. His tact and ingenuity will always turn every thing to his own advantage.

He said that "The come-outers" were like the man who wishing to boil his kettle, filled it with water, placed it down cellar, and then set his house on fire. He did indeed succeed in boiling his tea-kettle; but he burnt his house and ruined himself. The come-outer wishes to carry out his one idea even if it destroys the whole fabric of human society. In the conclusion the lecturer analyzed and compared the American statesmen, WEBSTER, CLAY, and CALHOUN. He showed wherein they agreed, and wherein they differed. Webster possesses the most enlarged and comprehensive mind, Calhoun an indomitable perseverance, and Clay a power to captivate and produce compromises. The influence of these men will materially aid in forming an American mind. Mr. W. expressed a strong desire that the American mind may partake of the good qualities of the several nations, who have peopled this continent. May Greece there recognize in it beauty, and Rome strength, and Germany earnestness, and Italy art, and France vivacity, and Ireland frankness, and England humor. The formation of such an American mind is a "consummation devoutly to be wished."

The lecture was a very able one, and very much admired.

GREAT FIRE IN MEDFORD.

At half past 9 o'clock, P. M., on the 21st, while the wind blew strong from the west, a fire was discovered in a stable in the most populous part of this flourishing village; and in a short space not a building remained on Maine street, from the south shore of the Mystic to South street, and from the residence of Rev. Mr. Baker on the latter street down to the outlet of the Middlesex canal. Fifteen houses were destroyed, together with a large number of shops, barns and stores. Forty families were made houseless; one hundred persons left almost entirely destitute, and twice that number have sustained loss. So terribly did the devouring element rage that many persons and families were rescued at no small hazard of life. A number of domestic animals perished in the flames; and but for the seasonable aid of the fire departments of Somerville, Charlestown, Cambridge, Boston and some other towns and cities, the destruction must have been far greater. The whole scene was one of the most terrific on which the eye of man ever gazed.

ARRIVAL OF THE NIAGARA.

The British mail steamer Niagara, Captain Stone from Liverpool, November 9th, arrived at New York at nine o'clock on Friday morning bring 79 passengers.

We have by her London papers to the 8th. They abound with accounts of accidents. A three decker had been blown up at Constantinople, and 1000 persons killed. At Seacombe, Cheshire, fire took place in a school, with a reading room over it, occasioned by the ignition of some naptha which the schoolmaster was pouring into a lamp. One boy was killed; the schoolmaster and six or seven others severely if not fatally burned or injured.

The death of Lady Carden, under afflicting circumstances, is thus described:—

About four o'clock on the evening of Tuesday, as Sir John Craven Carden, Bart., and his brother Warden Carden, Esq. were shooting rabbits in the Priory demesne, Lady Carden went towards them, and seated herself on a rustic chair, surrounded and covered by shrubs. Both gentlemen immediately joined her. Having placed their rifles, which were on full cock against the trees which entwined around the back of the chair, they entered into conversation with Lady Carden, when a sudden gale of wind arose which shook the trees and caused one of the rifles to discharge, when the ball entered under Lady Carden's left ear, and terminated her existence on the spot. She died in the arms of her affectionate husband, whose grief is inexpressible.

The managers of the great Fair of 1851 announce that the time having expired Nov. 7th for receiving applications for space in the building from the local committees, no further application can be received by the executive committee.

Letters from Rome of the 26th Oct. state that the Tiber has overflowed several parts of the city, and has risen 24 feet above the ordinary level.

Letters from Turin announce that the Pope has excommunicated Piedmont.

PAPAL AGRESSIONS IN ENGLAND. The late Papal bull, appointing a Roman Catholic hierarchy in England has produced throughout the length and breadth of the land a degree of agitation and excitement altogether unprecedented. Meetings of the clergy and laity are being held simultaneously in every diocese in England, and everywhere a sentiment of indignation is expressed in terms so similar that an account of any one of these meetings might fitly be taken as an index to the whole. The following letter from Lord John Russell to the Bishop of Durham on this exciting topic appeared in the Times of the 17th, and has been perused everywhere with the greatest interest:—

TO THE RIGHT REV. THE BISHOP OF DURHAM. My dear Lord,—I agree with you in considering "the late aggression of the Pope upon our Protestantism" as "insolent and insidious," and I therefore feel as indignant as you can do upon the subject.

I not only promoted to the utmost of my power the claims of the Roman Catholics to all civil rights, but I thought it right, and even desirable, that the ecclesiastical system of the Roman Catholics should be the means of giving instruction to the numerous Irish immigrants in London and elsewhere, who, without such help, would have been left in heathen ignorance.

This might have been done, however, without any such innovation as that which we have now seen.

It is impossible to confound the recent measures of the Pope with the division of Scotland into dioceses by the Episcopal Church, or the arrangement of districts in England by the Wesleyan Conference.

There is an assumption of power in all the documents which have come from Rome—a pretension to supremacy over the realm of England, and a claim to sole and undivided sway, which is inconsistent with the Queen's supremacy, with the rights of our bishops and clergy, and with the spiritual independence of the nation, as asserted even in Catholic times.

I confess, however, that my alarm is not equal to my indignation.

Even if it shall appear that the ministers and servants of the Pope in this country have not transgressed the law, I feel persuaded that we are strong enough to repel any outward attacks. The liberty of Protestantism has been enjoyed too long in England to allow of any successful attempt to impose a foreign yoke upon our minds and consciences. No foreign prince or potentate will be permitted to fasten his fetters upon a nation which has so long and so nobly vindicated its right to freedom of opinion, civil, political, and religious.

Upon this subject, then, I will only say that the present state of the law shall be carefully examined, and the propriety of adopting any proceedings with reference to the recent assumptions of power deliberately considered.

There is a danger, however, which alarms me much more than any aggression of a foreign Sovereign.

Clergymen of our own Church, who have subscribed to the Thirty-nine Articles, and acknowledged in explicit terms the Queen's supremacy, have been the most forward in leading their flocks "step by step, to the very verge of the precipice." The honor paid to saints, the claim of infallibility for the Church, the superstitious use of the sign of the cross, the muttering of the Liturgy so as to disguise the language in which it is written, the recommendation of auricular confession, and the administration of penance and absolution—all these things are pointed out by clergymen of the Church of England as worthy of adoption, and are now openly reprehended by the Bishop of London in his charge to the clergy of his diocese.

What, then, is the danger to be apprehended from a foreign prince of no great power, compared to the danger within the gates from the unworthy sons of the Church of England herself.

I have little hope that the propounders and framers of these innovations will desist from their insidious course. But I rely with confidence on the people of England, and will not bate a jot of heart or hope so long as the glorious principles and the immortal martyrs of the Reformation shall be held in reverence by the great mass of a nation which looks with contempt on the mummeries of superstition, and with scorn at the laborious endeavors which are now making to confine the intellect and enslave the soul. I remain, with great respect, &c. J. RUSSELL.

Downing street, No. 4.

FRANCE. The following order of the day has been published:—"According to the terms of the law, the army does not deliberate; in virtue of the regulations of the army, it is bound to abstain from every demonstration, and utter no cries when under arms. The General-in-Chief reminds the troops placed under his command of these orders.

Paris, Nov. 2. CHANGARNIER, General-in-Chief."

The above order was transmitted in due order to the different commanding officers on Saturday, who thought the proceeding rather extraordinary, not on account of the order itself, but on account of the moment selected for its promulgation.

Gen. Changarnier declared in the most emphatic manner that, however appearances were, so far as the date of the order, against him, he never for a moment had the remotest intention of showing any disrespect to the President, or of hurting his feelings. Gen. Changanier subsequently had an interview with the President. This was the first visit paid to the Elysee by the General, since the Neumayer affair. The interview was of a satisfactory kind. It was not very probably of a very tender kind, but it was perfectly courteous, and to the purpose. Gen. Changarnier again repeated his declaration that nothing was meant disrespectful, that "it was untrue that he (Changarnier) was the President's enemy; on the contrary, he was always ready to support his authority," &c. The President expressed himself satisfied, and then separated. The interview was of course without witnesses.

FROM CALIFORNIA.

ARRIVAL OF THE CRESCENT CITY.

The Crescent City from Chagres, by way of Havana, with a fortnight later news from California, arrived at New York on Thursday evening. She brings 380 passengers, and a million and a half of gold dust.

The Crescent City did not stop at Kingston on account of fear of the cholera. It is reported that there had been over 1000 deaths there in three weeks, and 500 in the interior.

The steamer Columbus had arrived at Panama meeting the California—for San Francisco—one day out from that port.

The steamer Caroline left San Francisco October 15, arrived at Panama the 3d, with $1,500,000 in gold. The steamer Columbus left San Francisco on the 19th Oct., and Panama 8th inst. with $300,000.

The steamer Confidence arrived at Panama Nov. 1st., 15 days from Valparaiso, having sustained no damage since she left New York. She would leave in two weeks for San Francisco.

The British mail steamer Great Western sailed from Chagres on the morning of the 10th of Nov. for St. Thomas with mails.

The steamer Pacific arrived at Havana, Nov. 16, with 500 passengers for New Orleans and New York, the greater part being for New Orleans. She had $281,506 in gold dust.

FROM HAVANA.—The Crescent City left Chagres on the 11th inst. As the Crescent City was leaving harbor at Havana saw a steamer supposed to be the Ohio from New Orleans. The new Captain General of Cuba, General Don Jose De La Concha, arrived at Havana in the Spanish steamship Caledonia on the 12th instant, and took charge of the Government of the Island. On Saturday he reviewed 7000 regular troops on the Paseo de Tacon.

The news of the admission of California into the Union was received at St. Francisco, on October 18th at eleven o'clock A. M., by the mail steamer Oregon, by Lieut. Patterson, U. S. A., and caused a universal outburst of enthusiastic joy which continued with roars of cannon, huzzas, bonfires and illuminations throughout the night and had scarcely slackened when the Columbus left at four P. M., of the 19th. The corporation of San Francisco and citizens generally were already making preparations to celebrate the great event with becoming honors.

When the Crescent City arrived at Port Royal, Jamaica, on her onward passage, the Cholera was existing and raging to such an alarming extent at Kingston and other parts of the island that it was deemed not prudent by Capt Stoddard to return that way, having a large number of passengers.

Extract of a letter from Kingston, Jam., Nov. 8th, received at Havana per British Steamer on the 12th: "I regret to state that our Island, especially our city, has been and still is suffering from the cholera. We have had over 1800 deaths from Oct. 16th to 7th inst. within the city alone, and other parts of the island say about 600. Business is quite suspended, and all parties at work relieving the wants of the poor and sick."

Died on the passage from Chagres to New York, V. Newman, of West Stockbridge, Mass., aged thirty-two years.

THE YUBA MINES.—A gentleman just down from Downingsville, on the fork of the North Yuba reports that the miners in that quarter have been very successful. The Hawkins Bar Co. have changed the entire course of the Zurbonne river, and have been amply rewarded so far.

The steamer Pacific (Law's line) left Chagres on Monday 11th, with over 500 passengers, principally for New Orleans, and arrived at Havana on Saturday morning. Her passengers reported that she was near being lost by bad navigation, going into the shoals, but without touching between the Isle of Pines and Cape San Antonio. From all accounts she was near 100 miles out in her reckoning. Her passengers were packed in bulk for want of room. Five persons were drowned on Chagres Bay in endeavoring to reach the Pacific in an Indian canoe. Another boat capsized, passengers losing baggage and $11,000 in dust. Chagres bar was unusually rough while the Crescent City was at anchor, but much worse after her passengers got off. The passengers outward bound did not experience any difficulty in landing at Chagres.

Gen. Foote, U. S. Charge de Affaires to Bogota, and Secretary, are passengers by the Crescent City—also Lieutenant Camp, U. S. N. (invalid) with despatches from U. S. Legation in Chili, and Lieutenant Bartlett, U. S. late commander U. S. schooner Ewing with despatches from California for the departments of the Navy and U. S. Coast Surveys.—Lieutenant Bartlett brings the charts of the new survey of the entrance to the Columbia.

THE NEW HAMPSHIRE CONSTITUTIONAL CONVENTION.

We extract the following interesting paragraph from the Traveller's Correspondent, touching the Convention now in session in New Hampshire, for the purpose of amending the Constitution of the State.

I do not know that I have mentioned the practice which the Convention has adopted, of opening the sessions of the day with prayer. There being a number of clergymen in the Convention, it was, on the second day, voted to call on them in rotation, to open the morning session with prayer, and this has accordingly been done. The session was opened to-day by Prof. D. H. Sanborn, of Washington, with an appropriate prayer, with the exception of a compliment to the President of the convention for laurels acquired in the Mexican war; which, to say the least, I thought in bad taste. By the way, both the President and Secretary of the convention are heroes of the Mexican war. The following account of the occupations and age of the members of the convention will, I doubt not, be interesting to your readers. The whole number is two hundred and ninety. Of these, there are—Farmers, 157; Lawyers, 29; Merchants, 30; Physicians, 7; Clergymen, 6; Manufacturers, 5; Carpenters, 4; Mechanics, Teachers, Printers, Lumberers, Inn-keepers, 3 each; Shoemakers, Millers, Cashiers, Brick-makers, and Machinists, 2 each, and Jeweller, Pension Agent, Merchant Tailor, Marble-worker, Blacksmith, Paper-maker, Mill-wright, Boarding-house keeper, Railroad contractor, Agent Manufacturing Co., Deputy Sheriff, Register of Probate, Mail Agent, Wood-dealer, and Camphor-refiner, one each. The occupation of the remaining six is not given. The oldest member is Mr. Britton, of Oxford, who is 74, and the youngest is Mr. Gregg, of Derry, who is 27. There are 4 members of 70 years of age and upwards, viz. Mr. Britton of Orford, 74; Abbott of Nashville, 73, Ayer of Manchester, 72, and Stevens of Charlestown, 70; 60 years and less than 70—49; 50 and under 60—76; 40 and under 50—94; 30 and under 40—46; under 30—1, Mr. Gregg of Derry. The ages of 12 members are not given.

PROVIDENTIAL CORRECTION OF AN ARTIST'S ERROR.

The statue of Calhoun was made by the eminent artist, to represent that distinguished man, as appealing to the Constitution, and showing great reverence for an instrument—which, in fact, he exerted so much influence to destroy. This statue underwent a shipwreck, and after much labor and expense was rescued from the waters, unharmed, except in its constitutional appendage, which really did not belong to it. It is thus described in the papers:—

"The figure is of the life size, clothed with the Roman toga and sandals. The right arm points towards a scroll held in the left hand, on which is written the word "Constitution." The left arm was represented by the artist as reposing on a palmetto tree, but unfortunately the arm, as far as the elbow and the hand, with the portion of the scroll it grasped, have been broken off and lost. Much effort was made to secure them, but in vain. The first joint of the thumb only was found in the box. It bears the mark of a heavy blow, and the presumption is that the injury was caused by a fall of the marble upon it with which the vessel was partially laden. Other than this the statue is perfect and stainless. It is indeed a beautiful work of art. The cold stone seems instinct with life."

MR. FILLMORE ON THE FUGITIVE SLAVE LAW.

The New York papers bring us a copy of the letter sent by President Fillmore to Robert Collins, Macon, Ga., the owner of the slave Crafts in Boston. The latter mentions that it is understood from Mr. Collins' communication, that his agent has been prevented from obtaining the slave by the opposition of the community at Boston; and that he has been held to bail for trifling and imaginary offences in a very heavy sum. He adduces extracts from various newspapers in proof of his allegations. To this, the President replies that he respects the laws as the will of the majority, and is determined to execute them to the utmost. But he desires other evidence than mere newspaper statements as a basis for any direct action by himself.—He has but two methods of procedure, in a case like the present; either to dismiss the officer who refuses or neglects to execute the laws; or, in case of forcible opposition, to call out the militia, or employ the military force of the United States. No circumstances have occurred in Boston to demand the exercise of either power. As to the vexatious arrests of Mr. Collins' agent, he has his remedy at law and can use it. He closes by saying that, in the present agitated state of the country, everything should be avoided that would lead to the excitement of irritable feelings. "We should be a people of one interest and one sentiment—knowing no local division, and tolerating no sectional injustice. Our Union, so dear to the heart of every true American, can only be preserved by a strict observance of the Constitution, and impartial administration of the laws."—*Hartford Courant*.

Great Union Meeting in Mississippi. Jackson, Nov. 20. Capitol Hall was thronged this evening with people to hear the speech of Senator Foote. The enthusiasm of the large audience was unbounded, and whenever the General had occasion to use the word Union, the very roof seemed to rise in order to give vent to the tremendous and universal shouts of applause. Foote avowed his determination to speak in every county of the state, and challenged any man to meet him.

Weekly Summary.

The Hon. George T. Bigelow has been appointed as Judge of the Supreme Judicial Court of this Commonwealth, in place of Judge Wilde, resigned. Judge Bigelow, as a Judge in the Court of Common Pleas, has given great satisfaction to the bar and the public, and has thus shown his high qualifications for the new position which is now assigned to him. We can therefore congratulate both him and those whose interests are entrusted to him, on the high distinction conferred upon him by the Executive.—*Advertiser*.

Ingenious Attempt to Escape from the State Prison. Some days since, as we learn from the Post, a prisoner by the name of Bryant, came near making his escape from the State Prison, at Charlestown, in the following manner:—He placed in his bed something so nearly resembling himself, that when his cell was examined at night, he was thought to be there sound asleep, while in fact he was in the yard. The officer on duty discovered him moving about on the outside and took him back to his old quarters.

Members of Congress. The Council have examined the returns of votes in the several Congressional Districts of Massachusetts, by which it appears that but three have been chosen, viz: Mr. Appleton in District No. 1, by 1390 majority; Mr. Mann in No. 8, by 41 majority; and Mr. Fowler in No. 9, by 1542 majority. No choice in the seven other districts.

Congress. The regular session will commence on Monday, the 2d of December. Several members of both houses have already reached Washington.

Daring Robbery. On Saturday evening, shortly before six o'clock, a daring and successful robbery was committed in this city, by a thief, who broke a pane of glass, and thrust his hand through the window of the office of Matthew Bolles, broker, at the corner of Merchants Row and State Street, and snatched from the inside three packages of bank bills, and succeeded in making his escape with one of them, containing $1100. The other two he dropped near the window. The money stolen consisted of eight $50 bills of the Manchester bank, one of $100 of the Grocers bank, Boston, and the balance in small bills, principally on the Atlantic bank. There were persons in the office at the time, but the movements of the rogue were too quick for them.

Sentence of Death Commuted. The Governor and Council, at their session last week, considered the case of William Batman, an Irishman, who was convicted of a felonious assault on a female, in the County of Berkshire, and sentenced to be executed by the Supreme Court held at Lenox. The sentence of death has been commuted to imprisonment for life, in the State prison.

Celebration at Middletown. On Wednesday the 13th, the citizens of Middletown celebrated the two-hundredth anniversary of the settlement of their town. There was a public procession and exercises at one of the Churches, where addresses were made by Dr. Casey, and Rev. Dr. Field. The latter stated many interesting facts in relation to the early history of the place. The first worshipping assemblies met under the shade of the old elm tree at the entrance of the burying ground, by the river, which was cut down two or three years ago. On the 2d of Feb. 1662, a vote was passed to build a meeting-house sixteen feet square. Two years after another was built which was thirty-feet square. It was surrounded by a high palisade for defence, and guarded during divine service by a sergeant with eight soldiers. A drum was used to call the people to church.—*Hartford Courant*.

Californians Returned. Five of the company who went to California from Cherryfield, last Fall, in the bark "Belgrade," returned a few weeks since, and more are expected every day. They all represent the general prospects in California as unfavorable; the climate unhealthy, and the mining operations attended with disappointment. The Company had dissolved and become scattered. The bark, which cost about $15,000, sold for about $6,000. The materials of the steamboat which they carried out would have sold for more when they first arrived, than she brought after being refitted. The company, however, cleared their investment and expenses, and a little more, and those who tarry may get enough to pay for going out.—*Bangor Whig*.

Between seventy and eighty returned Californians reached St. Louis on about the 10th instant, generally in a destitute condition. Many had not the means to defray their expenses. The amount of gold brought by the whole party was not far from $20,000. Throughout the country the California fever has scarcely abated. The number of passengers returning by way of the Isthmus is nearly as great as those going out. Comparatively few persons are at present desirous of making shipments to California, and those who have hitherto done so, have, for the most part, lost money. People are fast coming to their senses on this subject.—*New York Jour. of Com.*

New Use of Electric Telegraphs. The telegraph now gives notice of storms! For example, the telegraph at Chicago and Toledo notifies shipmasters at Cleveland and Buffalo and also on Lake Ontario, of the approach of a Northwest storm. The result is practically of great importance. A hurricane storm traverses the atmosphere at the rate of a carrier pigeon, namely, sixty miles an hour. A vessel in the port of New York, about to sail for New Orleans, may be telegraphed twenty hours in advance, that a Southwest storm is advancing on the coast from the Gulf of Mexico. We are only on the threshold of the real substantial advantages which may be rendered by the electro telegraph.—*Chronotype*.

Distillery at Richmond. There is a Distillery at Richmond, Va., which annually consumes in the distillation of whiskey, the enormous quantity of 156,500 bushels of grain, being an average of 500 bushels a day. Of this amount, about 120,000 bushels of corn are required which at 60 cents per bushel, will yield $72,000 to the producer. But this is not all; about 36,500 bushels of rye are also required annually, which at 70 cents per bushel, will realize the sum of $25,550. This is a ruinous business.

Irish Riots on the Hudson River Railroad.—For some days past, serious disturbances have existed among the laborers employed on the line of the Hudson River railroad between this village and Rhinebeck. On Thursday night of last week, a party of some hundred Fardowners armed with guns, clubs and other weapons, proceeded to drive off the Connaught men employed on the line of the road, demolishing almost every shanty in their way, and turning their inmates out of doors. On Friday the deputy sheriff and constables with an armed posse succeeded in securing several loaded stand of arms, with about 60 of the rioters. They were examined before a Justice of the peace, and 22 committed. The rest were discharged. In Rhinebeck, deputy sheriff Monfort, we understand, has an armed force under his charge, to be ready at any moment to suppress any disturbance that may occur on the line in that section of the country. At Hyde Park there at least 7 or 800 laborers, almost every one of them armed, waiting an attack from the opposite party. The whole foundation of the outbreak is simply that the parties are from different parts of Ireland, and bring with them their ancient feuds.—*Poughkeepsie Telegraph, Tuesday.*

Important Postal Arrangements. A private letter from Mexico states that Col Ramsay, on behalf of a company in New York, has effected an arrangement with the Mexican Minister of Finance and of the Post Office, by which he obtained the exclusive contract for 10 years for the privilege of carrying all foreign or transit mails through the Republic, from sea to sea. The mail bags are not to be opened in Mexico, but are to be weighed and sealed. This was not conceded in the Tehuantepec grant, and according to the contract with Col. Ramsay that gentleman can take the Tehuantepec, Acapulco or any other route. This arrangement will enable us to communicate with San Francisco in three weeks or less from New York.

The Model of the First Steamboat. (built by John Fitch) was discovered a few days ago, in the garret of the late residence of Col. Kilbourne, a brother-in-law of John Fitch, near the town of Columbus, in Ohio. It has been in the possession of Col. K. more than thirty years. It is thus described in a letter to the Cincinnati Commercial:—It is about two feet long, and set upon wheels. The boiler is about a foot long, and eight inches in diameter, with a flue throughout it, not quite in the centre, into which the fire appears to have been placed. The cylinder stands perpendicular and the framework that supports it is not unlike that now used by some of the low pressure boats on Lake Erie. There is a paddle wheel on each side, and in fact everything appears to be complete with the exception of a condenser and force-pump. The boiler is even supplied with a safety valve though part of it has been broken off."

An Eventful Voyage. The ship Angelique Capt. Windsor, arrived at this port yesterday, in 100 days from Callao. The A. has been absent from New York about eighteen months, during which time she has been to California, and visited and cast anchor at nine different ports; she has sailed upwards of 37,000 miles, and has had four entire crews and eight officers. In lat. 52 1-2 S. lon. 86 15 W., she sprung aleak in scudding before a N. W. gale, with a S. W. cross sea running, and at one time had 7 1-2 feet of water in the hold; all hands were put at the pumps, and continued pumping thirteen days. At length she succeeded in doubling Cape Horn in 37 days, and when up to Falkland Islands, the vessel being in better trim leaked but little, and still less since passing the lat. of Cape Frio, the leak being on the weather side. Capt. W. thinks that about 100 tons of guano have been dissolved and pumped out with the water.—*Baltimore American, 16th.*

Annapolis, 22. In convention a resolution was submitted instructing the committee on representations to enquire into the propriety of dividing the whole state into election districts, and that each district shall elect but one member to the House of delegates and also similarly to arrange Senatorial districts. A resolution was adopted to enquire into the expediency of prohibiting Banks from issuing notes of less denomination than five dollars. A committee was instructed to report in favor of abolishing imprisonment for debt.

From Venezuela. Dates from Venezuela 11th October, state that there is but little doubt of the election of Monagas, brother of the present President. There were some provinces yet to hear from, which it was thought would not materially vary the result. The utmost good feeling prevails between our Charge d'Affairs and Government. The treaty of commerce between Venezuela and the United States, which would expire on the 4th of January, would probably be renewed. American produce was brisk.

Larcenies in Attleborough. On Tuesday night, the dwelling house of Jonathan Bliss, in Attleborough, was entered by means of false keys, and the sum of 100 dollars in bank bills taken from the pocket book of Mr. Bliss, in his sleeping apartment. The house of Col. Willard Blackington was also entered on the same night, and $28, eleven of which was in bills on the Pawtucket bank, taken from his wallet, which was in his pocket, and within reach. Col. B. was asleep, and heard no disturbance. It is believed that the dwelling house of Capt. Samuel Carpenter was also entered, but nothing was taken. No trace of the rogues has yet been found.—*Taunton Gazette*.

The Germans in America. It is believed that three millions of the present population of the United States are Germans. They exert a powerful influence on the political and moral condition of the country, and efforts far greater than are now made, should be put forth, for their good.—*Presbyterian*.

Immense Railroad Travel. Some idea of the travel between this city and Albany, may be formed from the fact that over *six hundred thousand* passengers have passed over the Hudson River Railroad during the time it has been in operation, a little more than nine months. When the Road is completed to Albany, the travel will be still further and largely increased.—*New York Journal of Commerce*.

The Isthmus of Tehuantepec. *Washington, Nov.* 21. Major Barnard, with a corps of engineers, will start from Washington in a few days for the Isthmus of Tehuantepec, for the purpose of making such surveys as are necessary for the construction of a railroad.

Arkansas. The Little Rock Gazette says that an inexhaustible coal mine has been discovered in Johnson county, in that State, only half a mile distant from the Arkansas river. The coal is said to be of an excellent quality.

Railroad Across the Isthmus. A considerable number of Californians have manifested their interest in the contemplated railroad across the Isthmus of Tehuantepec by subscribing largely to the stock. One individual has taken a hundred thousand shares.

Cincinnati, 22. The Indiana Convention is still engaged on the question of admitting negroes into the State or permitting them to hold property. It causes considerable excitement, and it is now probable the question will be referred to the people.

Claims on Brazil. A letter in the New York Herald, from Rio Janeiro, says:—"I learn that Mr. Tod, our minister to this court has succeeded in his negotiations for the payment of about $300,000 of claims of Americans against the Brazilian government. The money is soon to be forwarded to the United States."

Taxation of Northern Manufactures. A bill has been introduced in the North Carolina Legislature, taxing Northern manufactures brought into that State.

Marriages.

In this City, 21st inst., by Rev. Dr. Waterbury, Mr. JOB TOWER, Jr., to Miss SUSAN B. HODGKINS, both of Boston.

18th inst., Mr. WALTER SCOTT, to Miss SUSAN L. PLUMMER, both of Boston.

21st inst., by Rev. Dr. Tucker, Dr. GEO. HUBBARD, to Mrs. MARY E. McLELLAN, both of Boston; 24th, by the same, Mr. ELIAS ST. SMITH, to Miss ELIZABETH BROCKWAY, both of Charlestown.

20th inst., Mr. EDWARD FLINT, of New York, to Miss ELLEN, daughter of the late George Hallet.

In Charlestown, 17th inst., Mr. STEPHEN CHANDLER, to Miss KATHARINE A., daughter of N. G. Child, of C.

In Westboro', 21st inst., Mr. GEORGE L. PIKE, of W., to Miss ANGELINE ABBOTT, of Boston.

In Northampton, 14th inst., by Rev. E. Y. Swift, JOSEPH KELLOGG, to CORNELIA A. PRINDLE.

In Ware, 18th inst., by Rev. R. McEwen, CHAS. FRENCH, of Memphis, Miss., to ELIZABETH W. SHERMAN, of Ware.

In New Haven, Ct., 19th inst., Mr. GEORGE E. HILL, of Boston, to Miss JULIA WEBSTER, daughter of Rev. C. A. GOODRICH, D. D.

At Bennington, Vt., 19th inst., by Rev. R. C. Hand, Rev. E. W. HOOKER, D. D., of South Windsor, Ct., to Mrs. ELIZABETH H. LYMAN, late of Troy, N. Y.

In Slatersville, R. I., 1st inst., by Rev. T. A. Taylor, Mr. OLIVER A. INMAN, of Burrillville, to Miss MATILDA E. BECKWITH, of S.

In Philadelphia, 5th inst., by Rev. Albert Barnes, FREDERICK R. STARR, Esq., of Montreal, Canada, to Miss HENRIETTA MARIA, daughter of John M. Atwood, Esq., of P.

Deaths.

In this City, 22d inst., WILLIAM NEWELL HARDING, eldest son of Newell Harding, 28.

25th inst., Mrs. MEHITABLE, wife of Wm. Eaton, Esq., 47 years 6 months.

23d inst., Mr. SAMUEL S. MERICK.

In East Cambridge, 24th inst., Mrs. EMILY, wife of Charles E. Slocum, and daughter of Amasa Davis, 23.

In Charlestown, 20th inst., WILLIAM C. BRADLEE, 27 yrs. 7 mos.; 21st ABBILLA, wife of Justin Hayward, 21 years 4 months.

In South Reading, 22d inst., very suddenly, Mrs. NANCY FOSTER, 64.

In Cohasset, Mr. LABAN WORRICK, 77; 15th, Mr. STOWERS BEAL, Jr., 22; 16th, Mr. AARON NICHOLS, 84.

In Pembroke, 13th inst., Dea. ISAAC HATCH, 54.

In Campello, (North Bridgewater), 18th inst., Mr. SAMUEL ROGERS, 23.

In Smithfield, R. I., Oct. 13th, Mrs. MARY, wife of Mr. Barney Dodge, 58.

In Susquehanna Co., Pa., very suddenly, in a fit of apoplexy, Mrs. NANCY, wife of Andrew Willard Dimock, and daughter of Dea. Aaron Bixby, of Thompson, Ct., 66.

In Thornton, N. H., Capt. SILAS WHITNEY, 86—he was a revolutionary pensioner.

In Exeter, N. H., Mrs. MARY KING, 78; DANIEL RANLET, 46.

Notices.

PARTICULAR NOTICE. The year is now drawing to a close, and we again invite those subscribers who are in arrears to remit the amount of their dues. A large number of small sums are indispensable to enable us to meet the large bills which we necessarily incur.

Persons whose names are not now on the list, but intend to subscribe for 1851, are hereby informed, if they will send their names and advance pay, we will send them our paper gratuitously until January 1, 1851.

If persons, whose names are now on our list, will send us their own advance pay, and a *new* subscriber, they shall receive both copies for $3.50; or if they will send us more than one new subscriber with advance pay, for one year, we will allow them fifty cents per name.

☞ The SALEM ASSOCIATION will meet with Mr. Gannett, in Beverly, *Tuesday morning, December 10th*.
ALLEN GANNETT, Scribe.

☞ The Subscriber desires all communications for him, to be directed to Cincinnati, Ohio.
SAMUEL DAY,
District Sec'y. of Am. & For. Christian Union.
November 15, 1850.

The Markets.

BRIGHTON MARKET.

THURSDAY, Nov. 21, 1850.
[Reported for the Boston Daily Advertiser.]

At Market 2125 Cattle, 8600 Sheep, and 1340 Swine.

PRICES.—*Beef Cattle*,—We continue our quotations without alteration from last week. Extra, $6; first quality, 5.25 a 5.75; second, 4.50 a $5; third, $4 a 4.50. Several lots Beef Cattle unsold.

Working Oxen.—Sales large; we notice the following:—$55, 62, 78, 95 and 105.

Cows and Calves—Sales $20, 25, 27, 31, 35, 38 and 42.

Stores.—Sales unusually large. Yearlings, $7 a 9; two years old, 11 a $18; three years old, 18 a $25.

Sheep.—Sales dull, at 1.50, 1.67, $1.84, 1.92, 2.12, $2.33, 2.50 and 2.62.

Swine.—Still Hogs, 4c. Shoats to peddle, 4 a 4½ for Sows, 5 a 5½ for Barrows. Large Hogs, 4 and 5. At retail from 4½ to 5½.

CAMBRIDGE CATTLE MARKET.

WEDNESDAY, Nov. 20, 1850.
[Reported for the Boston Daily Advertiser]

At market 1290 Cattle, about 600 Beeves and 690 Stores, consisting of Working Oxen, Cows and Calves, Yearlings, two and three years old.

PRICES—Market Beef, Extra, $5.75 per cwt; first quality, 5.25; second do., 4.75; third do., $4. Barrelling Cattle, 2.50, 3 and $4. Hides, $5 per cwt. Tallow, 5.50.

Stores—Working Oxen, $54, 80 and 100.

Cows and Calves—$17, 25 and 35. Yearlings, $6, 10, and 12. Two years old, $10, 15 and 18. Three years old, 14, 20 and $25.

Sheep and Lambs—$403 at market. Prices—Extra, 3 and 4.75. By lot, $1.50, $2, and 2.50.

Swine—None.

ADVERTISEMENTS.

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STILL under the sole editorial charge of FRANCIS C. WOODWORTH, enters upon its sixth volume with the issue of the number for January 1851.

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This highly useful book is selling rapidly, the first edition having been issued the 1st of November.

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Boston, Nov. 20, 1850. 3is—48

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MR. WILLIS. Dear Sir,—Enclosed I send one dollar, to renew J. E. Wilder's subscription to The Youth's Companion. At his request, I called at your office last week, and ordered it discontinued, but as the time draws nigh when it would have taken effect, he appears to regret that it has been done.
Respectfully yours, J. M. W.

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F. B. DAY, Secretary of the Board.
Derry, N. H., Nov. 20, 1850. 3w.—48.

Charlestown Female Seminary.

THE Sixtieth Term of this Institution will commence on Tuesday, Dec. 3, and continue four months. Particular information can be obtained from a printed plan, which will be sent to any order. Apply by letter, or otherwise, to the subscriber, No. 1 Seminary Place, or to the Governess, in the Seminary Buildings.
A. J. BELLOWS, for the Trustees.
Charlestown, Nov. 11, 1850. 4t. is. 46.

Monson Academy.

THE Winter Term of this Institution, will commence on Wednesday, the 4th of Dec., and continue sixteen weeks.
C. HAMMOND, Principal.
Monson, Nov. 11, 1850. 46—4t.

Kimball Union Academy.

THE Winter Term of this Institution, in the male and female departments, will commence Nov. 29, and continue ten weeks. Rev. F. T. ROWE, A. M., has been appointed to take the place of Alphonso Wood, A. M., resigned, and will enter upon his duties the ensuing term.
AMOS BLANCHARD, Secretary.
Meriden, Nov. 2, 1850. 46.

Ipswich Female Seminary.

THE Winter Term of this Institution will begin on Wednesday, Dec. 4, and continue fifteen weeks. For catalogues, containing all necessary information as to arrangements and expenses, apply to Rev. J. P. COWLES, Ipswich, Mass. 46—3is.

Westfield Academy.

THE Winter Session of this Academy will commence on Wednesday, Dec. 11th, and continue fifteen weeks. The tuition is, for the common English branches $4.50, for Languages and the higher English studies, $5.50. Board in good families is usually obtained at $2.00 a week; this is understood to include room, washing, wood, &c. The village, in which the school is located, is one of the pleasantest of New England. It is easy of access by railroad. It is the design of the Teachers to secure thorough progress in all the branches pursued. [illegible] So far as the Teachers and the friends of the school can effect it, the pupils will be brought under a decidedly favorable influence in this respect.
W. C. GOLDTHWAIT, Principal.
Westfield, Mass., Nov. 18, 1850. 47—3w

St. Johnsbury Academy.

THE Winter Term will commence on Tuesday, the 19th day of Nov., and continue eleven weeks.
Mr. JAMES K. COLBY, Principal.

This Institution is located at St. Johnsbury, Vt., in an elevated and comparatively retired section of the village, commanding a fine view of the surrounding country. Being at the terminus of the Connecticut and Passumpsic Railroad, it is accessible daily by the cars from Boston and all the principal towns in Massachusetts and New Hampshire.

Every effort is made to combine in the course of instruction, thorough mental discipline and correct moral influence. Abundant facilities exist for those wishing to attend to music, drawing, etc.

REFERENCES. Mr. Samuel H. Taylor, Principal of Phillips Academy, Andover, Mass.; Messrs. Dutton, Richardson & Co., Boston; Rev. N. Adams, D. D., Boston; Rev. Seth Bliss, Boston.
J. P. BANCROFT, Secretary.
St. Johnsbury, Vt., Nov. 1850. 47—4is.

Assistant Teacher Wanted.

A LADY, qualified to instruct in French, and Piano Forte Music, may obtain a situation both pleasant and lucrative, by addressing "P. O. S." [illegible], Harwich, Mass.
Harwich, Nov. 18th, 1850. 47—tf.

Situation Wanted.

A YOUNG LADY wishes to obtain a situation in a school to teach French and Drawing, and pursue the English studies. Direct to Box No. 224 Worcester, Mass. 45—4w is.

A Situation Wanted as Teacher.

A GENTLEMAN, twenty-six years of age, who has had a successful experience of three years teaching, and who will furnish the highest testimonials, would like a situation in an Academy or High School, on or about the 1st of December. Address "Teacher," Andover, Mass.
October 1, 1850. 40—is. tf.

Ready for Thanksgiving.

CHANTICLEER: a Thanksgiving Story of the Peabody Family.
Chap. I. [illegible]
II. The Merchant and his People.
III. The Famous Folks from the West.
IV. The Fortunes of the Family considered.
V. The Children.
VI. The Fashionable Lady and her Son.
VII. The Thanksgiving Sermon.
VIII. The Dinner.
IX. The New Comers.
X. [illegible]

1 vol., 16mo, cloth. For sale by B. B. MUSSEY & Co., Boston.
47—2wis. J. S. REDFIELD, New York.

NEW MUSIC BOOKS,

BY MASON & WEBB.

CANTICA LAUDIS, or the American Book of Church Music. By Lowell Mason and George James Webb. [illegible]

THE MELODIST. [illegible]

The above works are published by MASON & LAW, 216 Pearl St., New York, and TAPPAN, WHITTEMORE & MASON, 114 Washington street, Boston. 47—tf eowis.

THE WORKS OF

REV. LEONARD WOODS, D.D.,

IN FIVE VOLS. OCTAVO, THIRD EDITION.

JOHN P. JEWETT, & Co.,
Nos. 17 AND 19 CORNHILL, BOSTON,
PUBLISHERS.

THE numerous friends of the venerable Dr. Woods, both in this country and in England, will hail with pleasure the announcement that the third edition of his valuable works is called for at so early a day after their first issue. So large and rapid a demand for a work of this magnitude is certainly an auspicious omen for the future, and a most flattering testimonial to the reverend author that he has not labored in vain. [illegible]

TESTIMONIALS.

So numerous have been the testimonials in favor of Dr. Woods' Works, both in this country and in England, [illegible]

Rev. Dr. Burder writes from London as follows:— [illegible]

The Editor of the London Evangelical Magazine closes a long notice, thus: [illegible]

From Revs. Samuel C. Jackson, Nathan Munroe, and Rev. Dr. Labaree, Presidents of Middlebury College. [illegible]

From Rev. Drs. Sears, Ripley and Hackett, of Newton Theological School. [illegible]

From Rev. Dr. Cummings, Portland, Me. [illegible]

The Editor of the N. Y. Evangelist, writes: [illegible]

From the Presbyterian, Philadelphia. [illegible]

From Rev. Dr. Hodge, in the Princeton Review. [illegible]

Subscribers who have not received all the volumes, can be supplied by the Publishers, at 17 and 19 Cornhill, Boston. 46—tf

Notices of New Publications.

Church Chorals and Choir Studies. By R. Storrs Willis.

A very inviting book of sacred music, the examination of which has excited us to some enthusiasm on the subject. We will adventure a single suggestion—Much has been said among us as to the desirableness of congregational singing; and several attempts have been made to introd uce it, which, after partial success, have resulted in failure. The causes of the failure seem to be, that the number of tunes sufficiently familiar to be sung by all the people, is very small and lacks variety.—and that the necessary discipline of taste and skill cannot be kept up without a trained choir. We suggest, that two-thirds of the singing in public worship might be conducted, as it generally is, by the choir; but that once in each half-day's service, the assembly sing from a service-book prepared on the plan of this work by Mr. Willis. Such a book should contain about one hundred and fifty or two hundred of the best beloved of our spiritual songs, set to an equal number of the most familiar and popular tunes—the song and the tune to be printed on the same page. From this, the congregation, led by an organ or choir, might sing, either at the opening or close of worship; while the choir should sing at other times.—Such a book would also answer well for vestry-meetings, and domestic devotions. Perhaps in this way, the respective advantages of both congregational and choir singing might be secured. For further information as to Mr. Willis's book, we refer to the advertisement in another column. It is sold by Ticknor & Co., by Oliver Ditson, and the booksellers generally.

Sketches of Reforms and Reformers, of Great Britain and Ireland. By H. B. Stanton.

Mr. S. is a professed reformer himself; but he has reformed so often, and in so many ways, up and down, back and forth, in and out, that it would take as many "sketches" as his book contains of other reformers, to paint him in all his reformatory attitudes and positions. He reminds us of a minister in one of our Eastern parishes, for whose dismission a parish-meeting was called, and of whom one of his warm supporters gave the following account,—" Mr. Moderator, I think that our parson is a very well *deformed* man, and a very well *exposed* man, and has labored hard for a *defamation* in our town!" This is a fact, and so is Mr. Protean Stanton. But dropping the author, and catching up his book, we find it very lively and entertaining, and full of diversified anecdotage. Sold by Crocker & Brewster.

Popular Education, for the use of Parents, and Teachers, and for Young Persons of Both Sexes. By Ira Mayhew.

The Hon. Mr. Mayhew, at that time Superintendent of Public Instruction in the State of Michigan, delivered a course of lectures before the Legislature of that State, at the request of that body, on the subject of popular education, its importance, and the best mode of securing its advantages to every child in the Commonwealth. By a subsequent and unanimous request of that Legislature, he has published what he delivered before them, with other matter, as a manual for the use of the people. The work is very remarkable as indicating by its origin, the deep interest felt on the subject by one of the youngest and most enterprising of our Western Sovereignties. The work is well worth reading by all who feel a deep concern for young children and young republics; and it may be obtained of Fetridge & Company.

The Life and Correspondence of John Foster. Edited by J. E. Ryland. In two volumes.

Gould & Lincoln, from whose enterprising firm we now miss, for the first time, the well-known name of Mr. Kendall, have issued a very neat edition of this celebrated work. We suppose, that it is due to truth, that Mr. Foster's Universalism, which has called forth so much refutation, should be made as manifest as it is in these volumes; but it is still further due to truth, that the base should not go forth without the antidote. A thorough confutation ought to have accompanied the objectionable passages. Otherwise, these volumes are filled with matters of deep interest, expressed in that manner which has given such celebrity to Foster's name.

The Psalms Translated and Explained. By J. A. Alexander. Vol. 3.

The third and last volume of this most useful work may now be had of Crocker & Brewster. The translation is very literal, the comment very concise. There is no unnecessary matter on these pages; and there is little that is particularly doctrinal or devotional, except the text itself, rendered and explained in the simplest manner. Still the *effect* of reading it is eminently favorable to orthodoxy of sentiment, and fervency of feeling. It is a good book to have always on the shelf, except when often in the hand.

Alton Locke, Tailor and Poet. An Autobiography.

We were beginning to institute an inquiry as to the relation of tailors' *measures* to those of poets when a second glance at this autobiography showed it to be a work of fiction, discussing, in connection with the usual love-plot questions of Socialism, Owenism, and the like. The author is a man of talent. Sold by Fetridge & Co.

The Mother's Magazine.

The January number for the next year is before us, filled with short and practical pieces, designed to aid mothers in the nurture and training of their children. It is doing a good work, and seems to be doing it well. For Prospectus of the 19th Volume, see advertisement in another column.

Frank and Fanny; A Rural story. By Mrs. Clara Moreton.

A child's quarto, with numerous wood cuts, intended to allure the young with the quiet pleasures of country life. Sold by Tappan, Whittemore & Mason.

The Family Fireside.

WORK FOR CHILDREN.

There is no greater defect in educating children, than neglecting to accustom them to work. It is an evil that attaches mostly to large towns and cities. Our children suffer much from it. The parent does not consider whether the child's work is necessary to the child. Nothing is more certain than that their future independence and comfort much depends on being accustomed to work—accustomed to provide for the thousand constantly recurring wants that nature entails on us. If this were not so, still it preserves them from bad habits—it secures their health—it strengthens both body and mind—it enables them better to bear the confinement of the school-room—and it tends more than any thing else to give them just views of life. Growing up in the world without a knowledge of its toils and cares, they view it through a false medium. They cannot appreciate the favors you bestow, as they do not know the toils they cost. Their bodies and minds are enervated, and they are constantly exposed to whatever vicious associations are within their reach. The daughter probably becomes that pitiable, helpless object, a novel-reading girl. The son, if he surmount the consequences of your neglect, does it probably after his plans and station for life are fixed, and when knowledge, so far as one of its important objects is concerned, comes too late. No man or woman is fully educated if not accustomed to manual labor. Whatever accomplishments they possess, whatever their mental training, a deduction must be made for their ignorance of that important chapter in the world's great book.

THE BOY THE FATHER OF THE MAN.

Solomon said, many centuries ago: "Even a child is known by his doings, whether his work be pure, and whether it be right."

Some people seem to think that children have no character at all. On the contrary, an observing eye sees in these young creatures the signs of what they are likely to be for life.

When I see a boy in haste to spend every penny as soon as he get it, I think it a sign that he will be a spendthrift.

When I see a boy hoarding up his pennies, and unwilling to part with them for any good purpose, I think it a sign that he will be a miser.

When I see a boy or girl always looking out for himself or herself, and disliking to share good things with others, I think it a sign that the child will grow up a very selfish person.

When I see boys and girls often quarreling, I think it a sign that they will be violent and hateful men and women.

When I see a little boy willing to taste strong drink, I think it a sign that he will be a drunkard.

When I see a boy who never attends to the services of religion, and who is in the habit of Sabbath breaking, I think it a sign that he will be a profane and profligate man.

When I see a child obedient to his parents, I think it a sign of great future blessings from his Heavenly Parent.

When I see a boy fond of the Bible, and well acquainted with it, I think it a sign that he will be a pious and happy man.

And though great changes sometimes take place in the character, yet, as a general rule, these signs do not fail.

MY FATHER.

My father raised his trembling hand,
And laid it on my head:
"God bless thee, Oh my son, my son,"
Most tenderly he said.

He died, and left no gems or gold,
But still I was his heir—
For that rich blessing which he gave
Became a fortune rare.

Still, in my weary hours of toil
To earn my daily bread,
It gladdens me in thought to feel
His hand upon my head.

Though infant tongues to me have said,
"Dear father!" oft since then,
Yet when I bring that scene to mind,
I'm but a child again.

RESPECT FOR THE SABBATH.

In a biographical sketch of the Rev. Charles G. Somers, an eminent Baptist clergyman of New York, but who came to that city from Europe a poor boy, we have the following pleasing illustration of attachment to the Sabbath, when he was in the employ of John Jacob Astor, who, it appears, was not a respecter of religion:—

"He had been about a year connected with this house, when it happened to be for Mr. Astor's interest to send a swift schooner with a valuable cargo to the Mediterranean, to run by the British guns at the Straits of Gibraltar, this country being then at war with England. It was ten o'clock on Saturday evening as all hands connected with the house were busily employed in getting the papers of the schooner ready, but Mr. Astor, whose desk stood opposite to Somers's suddenly looked up, and addressing him by his given name, said, 'Well, Charley, I suppose you will come down to-morrow morning and help off with the schooner?' Charley looked up in return, but said not a word. It was a trying moment for him. On the one hand, he felt that it would be wrong to do any manner of work on the Sabbath, and yet he was confident that a refusal in the emergency, would be followed by his 'walking papers' on Monday. He paused but a moment, and replied 'Mr. Astor, I cannot come down to-morrow, for it is God's day, and I will do no man's work on that day.' It was a trying moment; but great was his relief when Mr. Astor laughingly turned to another clerk and said, 'Well, well, David, I'm glad we've gotone Christian amongst us. Well, Charley, you go to church tomorrow and pray for us, and the rest of us will come down and get off the schooner.' A week had not elapsed before Mr. A. came to Somers with an order that he should be ready in 24 hours, for a two month's journey of importance."

THE WAY TO GET ON IN THE WORLD

TO YOUNG MEN.

A working man has lately published his own biography—one of the most interesting volumes that has appeared in the course of the present century. Would that it were in the hands of every one! It would do yet more real good than three-fourths of what is taught in Oxford in seven years. The Working Man is one of the most able and eloquent writers of his times.—What a lesson his life presents to young men! You may have his secret of success for a thing of nought. It follows:—

"It may to some appear like vanity in me to write what I now do, but I should not give my life truly if I omitted it. When filling a cart of manure at the farm dunghill, I never stopped work because my side of the cart might be heaped up before the other side, at which was another man; I pushed over what I had heaped up to help him, as doubtless he didthe help me, when I was last and he was first. When I have filled my column or column of a newspaper, or sheet of a magazine, with the literature for which I was to be paid, I have never stopped if the subject required more elucidation, or the paper or magazine more matter, because there was no contract for more payment, or no likelihood of there being more. When I have lived in a barrack-room, I have stopped to own work, and have taken a baby from a soldier's wife, when she had to work, and nursed it, or have gone for water for her, or have cleaned another man's accoutrements, though it was no part of my duty to do so. When I have been engaged in political literature and traveling for a newspaper, I have not hesitated to travel many miles out of no road to ascertain a local fact or to pursue a subject in its minutest particulars, if it appeared that the public were unacquainted with the facts of the subject; and this at times when I had work to do that was more pleasant and profitable. When I have needed employment, I have accepted it at whatever wages I could obtain—at plough, in farm-drain, in stone-quarry, at breaking stones, at wood-cutting in a saw-pit, as a civilian, or as a soldier. I have, in London, cleaned out a stable and groomed a cabman's horse for a sixpence. I have subsequently tried literature, and have done as much writing for ten shillings as I have readily obtained—been sought after and offered—more than for. But had I not been content to begin at the beginning and accepted shillings I would not have risen to guineas. I have lost nothing by working. Whether at laboring or literary work, whether with a spade or with a pen, I have been my own helper. Are you prepared to imitate? Humility is always the attendant of sense—folly alone is proud. Mark that! That prince of preachers, George Whitfield, addressing the youth of his Tabernacle congregation, was wont to say—'Beware of being—GOLDEN APRENTICES—SILVER JOURNEYMEN—and COPPER MASTERS.'"

Oh, it is sickening to see a lad wasting the means at his disposal on canes, snuff-boxes, scent-bottles, and other trifles, which ought to be devoutly consecrated to the acquisition of knowledge, and the improvement of his understanding. The only cure for pride is *sense*; and the only path to promotion is condescension. What multitudes have been ruined in their prospects by the pride of their hearts! On the contrary, what numbers animated by a spirited compound of humility and benevolence, in shops, manufactories, ships, and camps, from being the servants of all, have become the masters of all!

Away, then, young men, and away for ever, with selfish toppery, and empty pride, idle habits and expensive associations. "Stoop and conquer." Sink in spirit, and rise to opulence. "Be faithful over a few things, and be made ruler over many."—*London Christian Penny Magazine.*

MOTHER'S VOICE.

My mother's voice! how oft doth creep
Its cadence on my lonely hours,
Like healing balm on wings of sleep,
Or dew on the unconscious flowers.
I might forget her melting prayer
While pleasure's pulses madly fly;
But in the still unbroken air,
Her pleading tones come stealing by—
And years of sin and manhood flee,
And leave me at my mother's knee.

Early Days. Early days are oftimes the days that stamp the die for life, and the doings thereof. Very many of our great and eminent men have shown forth, in their early days, some glimmerings of what they have proved to be thereafter. Hence, whatever we would have in following years, we must begin to seek in our early days. Do we wish to be beloved and esteemed through life? We must begin to deserve it, through good conduct, in our early days. Do we wish to do good to our fellow-creatures to the utmost of our power? We must commence it in our early days. Do we wish to be made happy through life? We must go to Christ in our early days. Do we wish to die happy? Then pray that your sins may be pardoned in your early days. And may the God of heaven grant it, for His sake, who was in favor with God and man in his early days.—*Early Days.*

Anecdotes.

The Grand-fathers. An Irish peasant was advised by the priest to give up his Bible and study the fathers.

"Who are the fathers?" he inquired.

"Why," said the priest, "the fathers are St. Jerome, St. Augustine and other saints."

"I never saw them," he replied, "but I have the grand-fathers, Matthew, Mark, Luke and John, and I think the grand-fathers are far superior to the fathers."

Noble and Witty Reply. In 1586, Philip II. sent the young Count de Castile to Rome to congratulate Sextus the Fifth on his advancement. The Pope imperiously said:—

"Are there so few men in Spain that your king sends me one without a beard?"

"Sir," said the fierce Spaniard, "if his majesty possessed the least idea that you imagined that merit lay in a beard, he would doubtless have deputed a goat to you, not a gentleman."

A Polyglott Bible. An Auctioneer in selling a Polyglot Bible announced it as Polly Glott's Bible, valuable especially for the publisher, who was the widow of a celebrated German bookseller, and had been left with a large family to support.

Self-Righteousness. A young man was recommended to Diogenes for a pupil; and his friends, thinking to give Diogenes a good impression concerning his intended disciple, were very lavish in praises.—"Is it so?" asked the old philosopher. "If the youth is so well accomplished to my hands, and his good qualities are already so numerous, he has no need of my tuition. Even keep him to yourselves." As little are self-righteous people fit for Christ.

Atheists and Lunatics. When the people of Paris were worshipping the goddess of reason, Pinel, an illustrious medical professor, was accosted by a celebrated literary man, who said to him, "I am writing an Encyclopedia of Atheism, and intend to give you a place that shall be worthy of you." "I thank you," replied Pinel, "for the honor you design for me, and in return let me say, that in the second edition of my work on lunatics and idiots, which will soon be published, I shall not fail to insert your case."

Burnet's Pleasure. One of Bishop Burnet's parishioners, being in great distress, applied to him for assistance. The prelate requested to know what would serve him, and received from him in his trade. The man named the sum, and Burnet told the servant to give it to him.

"Sir," said the servant, "it is all we have in the house."

"Well, give it to this poor man; you do not know the pleasure there is in making a man glad."

Miscellaneous Readings.

THE SOURCES OF THE NILE.

In the last published proceedings of the Franklin Institute, we notice that Mr. G. W. Smith called the attention of the meeting to a printed copy of a letter from Mr. James McQueen, dated London, August 26th, 1850, stated that the sources of the Nile had at last been ascertained, in its main or eastern branch, by recent journeys from the North and from the South-east coast of Africa; Portuguese travellers having recently made us acquainted with the sources of the Western branch. The expedition of the Pacha of Egypt, in January, 1840, traced it at the time to lat. 3 deg. 22 min. N., and lon. 31 deg. 41 min. E., there 1300 feet broad, and coming from the South-east from a lake. From that point to the source is a distance in the general bearing, of 270 geographical miles, sufficiently great to form a river of that magnitude, especially in a country so mountainous as that portion of Africa is found to be.

The Rev. Dr. Kraff, a missionary from the Church Missionary Society, long stationed in Eastern Africa, has at length obtained this important information. In a journey he reached lat. 2 deg. S., and lon. 35 deg. 30 min. E., to Kitu, the capital of Unkekani, a fine and friendly people. There he saw to the Northwest, a distance about six day's journey, Mount Kenia rising far above the limits of perpetual snow, (the Chimborazo of Africa, and under the equator,) from the Southern base and side of which springs the river Dawi and to the North of it, he was told, rose a river running to the North, down which the people went, to the country of the white people, doubtless the Nile. This the information given to us by Martin Tyre, by Bruce, and by the Priests of Egypt, in their communications to Herodotus, are at length confirmed, and the physical peculiarities of the river satisfactorally accounted for. The Nile is, therefore, not only the longest river on the earth but runs through more degrees of latitude than any other known.

GEMS OF POETRY.

THE USES OF ADVERSITY.

The heart must be rent by the rude blast of anguish,
Ere pearls unknown by adversity's hand,
Ere the secrets that rest in obscurity languish,
May chose like the dew-drops that gild the lone strand.

GOD IN EVERYTHING.

There is a tongue in every leaf—
A voice in every rill—
A voice that speaketh everywhere,
In flood and fire, through earth and air!
A tongue that's never still!

DEATH TO THE RIGHTEOUS.

It matters little at what hour of the day
The righteous fall asleep—death cannot come
To him untimely who is fit to die—
The less of this cold world, the more of heaven;
The tender life, the earlier immortality.

ENTHUSIASM IN A GOOD CAUSE.

He was enthusiastic too;
Now whether this were false or true,
Or good or bad, and he believed
To the fixed meaning of the word,
It be to warm and wisely zealous,
He what is meant, then plainly tell us,
Did not the state of things require
The arder of this heroic fire?

THE GREAT CONQUEROR.

The glories of our birth and state
Are sickly, and are fading at the touch of time;
There is no armor against fate;
Death levies his lev'ry hand on kings;
Sceptre and crown
Must tumble down,
And in the dust be equal made
With the poor crooked scythe and spade.

REPUTED CURE FOR MADNESS.

An account is given in the Continental papers of Europe a great Congress of medical men which it is proposed to hold in Paris, for the purpose of testing by experiment the virtue of a newly discovered cure for madness, and for the bite of venomous serpent by means of "*Cedrone*" seed. "Several of the faculty who have already made experiments on different animals, hope by means of the Cedrone seed, to arrive at the cure of mental disorders and epilepsy." Two subjects have offered themselves, one a Professor of Mathematics, to be operated upon. We know nothing further of this seed or its virtues, and we fear that little benefit will result to medical science from these experiments.—*Providence Journal.*

McDONOUGH'S WILL

The Will of this eccentric millionaire has been made the subject of much comment in the New Orleans papers. The disposition made of his property is in keeping with the eccentricity of his whole life, but proves him to be a man of more heart, and of better and nobler feelings than it was generally supposed he possessed. He makes small bequests to his sister and her children in Baltimore, liberates all his house servants, and directs that the slaves on his estates shall be emancipated at the end of fifteen years and sent to Liberia. He then directs that all his property shall be divided into two equal parts between the cities of New Orleans and Baltimore, in trust for the establishment of free schools in those cities for poor children; one-eighth of the revenue accruing to New Orleans to be given to the Orphan Boys' Asylum, and the same amount to an Asylum for the poor; one-eight of the income accruing to Baltimore to be laid out in the purchase and maintenance of a school farm, to be cultivated by the poor children of Maryland, and one-eighth to be given to the American Colonization Society.—*Traveller.*

OBEDIENCE TO LAW.

We have no faith in man's patriotism or humanity, when he deliberately resists and recommends others to resist and break the laws of his country. If a law is oppressive, let it be patiently borne until it can be repealed; but while it remains a law—and it can only so remain while approved by the majority—every good citizen is bound to live in either active or passive obedience thereto. There are, in all communities, a few fanatical spirits, who boldly recommend resistance to law in the name of religion. Now, religion we hold to be inseparable from good citizenship; and, as no good citizen will preach up resistance to the solemnly enacted law of the land, it follows, that no man who so preaches resistance, can either be a good citizen or a Christian. For our part, we never considered a man's religion worth a straw, if it did not teach him a proper regard for the "powers that be;" for, in obedience to law, we recognize the only receptacle in a man's mind for obedience to God.

Arthur's Home Gazette.

A CURIOUS FACT.

One of the most curious historical reminiscences on record is the fact, that for centuries before the Christian era, the principle, not only of modern warehouses, but of the Cunard and Collins steamers, was recommended by Xenophon, in his "*Revenue of the State of Athens.*" "And if we build shops, *warehouses*, and exchanges," says he, "for common retailers, the rents of the houses would be a great addition to our public revenues, and the magnificence of the buildings would be an ornament to the city.

As the public builds galleys for war, so it might likewise be for the advantage of the state to make a *new experiment*, and build *merchant ships for trade*, which might be *formed out*, like the other branches of our revenue, upon good security; for, if this design were found practicable, it would form a considerable article in the increase of our public revenue."

Hunt's Merchants' Magazine.

An Unlucky Showman. At Newberry, S. C., an agent of Robinson Eldred's Circus distributed two copies of the New York Sunday Atlas, containing complimentary notices of the circus performances.—The same paper, unfortunately, also contained articles breathing sentiments of abolitionism. This raised the Southern fire, which caused the unlucky agent to be ordered to immediately leave the place, and the Councils to revoke granting a license to the company.

THE ELEVENTH OF NOVEMBER.

The anniversary of this day, most memorable in the annals of this town, has again come around. Seventy-two years ago this date, occurred the noted massacre of Cherry Valley, perpetrated by a mixed band of cruel Indians and more cruel Tories, under the joint conduct of the fierce Brant, and the fiercer, and more fiendish Butler. At this remote period, and embosomed in a dense and far spread population of civilized men, with no exposure to the most distant apprehension of danger from such a quarter, we can scarcely conceive the oppressive sense of insecurity which the early settlers of this town must have endured. Much less can we imagine the utmost horror that seized them when they actually heard the war whoop of their ruthless invaders, when they saw the tomahawk gleaming in the air, or when the shrieks of victims, and the smoke of burning dwellings began to ascend.

Reader, enter if you can, into the feelings of the elder Gault, as he exclaimed, with his last breath, to his little son nestled with him in bed, "**John, the Indians are upon us!**"—or, into the feeling of the amiable Jane Wells, as she begged mercy in vain, of the brawny murderer, who successfully pursued her with uplifted weapon—or, into those of Hewey Mitchell, as peering from his woody covert, he witnessed the struggling element of life in a beloved child finally extinguished by the butt-end of a Tory's musket—or, those of the venerable, and apostolic Duxlop, whose tremulous voice in vain bespoke compassion for his wife,—or, those of Mrs. Col. Campbell, and her children, when the aged Mother and Grandmother, regarded as an insufferable burden, was finished by her captors with a blow, and cast aside in to the bushes that girded the Creek—or, those of the heroic Mrs. Clyde, who successfully conducted her little brood into the friendly woods, there ministering to the nursling that hung upon her breast, there supplying the place of the other trembling and shivering little ones through a long day, and a long night, of successive rain, sleet, snow and ice, and thence finally prevailing in sending out a coward boy in search of help, by which she was ultimately brought in safety to the Fort. The effort, you say is painful. Be thankful, then, that a different lot is yours; that none of those perils beset you; that you have a quiet habitation.

This is a day indeed to be remembered. Its sun should never dawn upon this valley, and find its inhabitants sleeping in forgetfulness over its recurrence. It there be no other monument commemorative of the event, and of its unfortunate sufferers, there should at least be the monument that a sympathizing remembrance can rear.—*Cherry Valley Gazette.*

RAILWAYS IN CANADA

Strenuous efforts are being made in Canada and the lower British provinces to effect a railway communication with the United States. In Quebec a sufficient sum has been subscribed to enable the Quebec and Richmond Railway Company to commence operations on the line of their road. This road will unite with the Atlantic and St. Lawrence Railroad at Richmond, thus connecting Quebec with Montreal, on the west, and with Portland and the lower provinces on the south. In New Brunswick a great degree of enthusiasm prevails among the inhabitants in regard to the Nova Scotia and Maine Railroad, to connect Halifax with Bangor, passing through St. John. Meetings have been held in various parts of the province in order to raise subscriptions, and an agent has been sent to England to procure the guarantee of the home government to the provincial promises to pay.

Traveller.

The Anglo-Saxons. Much is said and written of the character of the Anglo-Saxons, of their wonderful enterprise, perseverance, success—of their wisdom and grasp of plan, and their indomitable vigor to accomplish. But all history will bear out the assertion that it is their *Protestantism*, and not their *Anglo-Saxonism*, that has been the source of their peculiar characteristics. In the uniform influence of *Protestant principles*, is to be found the explanation of all they have been and done.

Agricultural Department.

NUTRITION IN VARIOUS GRAINS.

Wheat is one of the most important of all crops. The grain contains from ten to twenty per cent. of gluten, and from three to five per cent. of fatty matter. The proportion of gluten is said to be largest in the grain of quite warm countries.

It is a singular fact, that in all the seed of wheat and other grains, the principal part of the oil lies near or in the skin, as also does a large portion of the gluten. The bran owes to this much of its nutritive and fattening qualities. Thus, in refining our flour to the utmost possible extent, we diminish somewhat its value for food. The phosphates of the ash also lie to a great degree in the skin. The best fine flour contains about seventy pounds of starch to each hundred. The residue of one hundred pounds consists of ten or twelve pounds of gluten, six to eight pounds of sugar and gum, and ten to fourteen pounds of water, and a little oil.

Eye flour more nearly resembles wheaten flour in its composition than any other; it has, however, more of certain gummy and sugary substances, which make it tenacious, and also impart a sweetish taste. In baking all grains which have much starch in them, a certain change takes place in their chemical composition. * * * By baking, flour becomes more nutritious, and more easily digestible, because more soluble.

Barley contains rather less starch than wheat, also less sugar and gum. There is little gluten, but a substance somewhat like it, and containing about the same amount of nitrogen.

Oats. Oatmeal is little used as food in this country, but it is equal, if not superior, in its nutritious qualities, to flour from any of the other grains; superior, I have no doubt, to most of the fine wheaten flour of northern latitudes. It contains from ten to eighteen per cent. of a body having almost the same amount of nitrogen as gluten. Indeed, there is a considerable quantity of sugar and gum, and from five to ten per cent. of oil or fatty matter, which may be obtained in the form of a clear fragrant liquid. Oatmeal takes one their peculiar agreeable taste and smell to this oil. Oatmeal, then, has not only an abundance of substance containing nitrogen, but is also quite fattening. It is, in short, an excellent food for working animals, and as such has been abundantly approved in Scotland, for working men also.

Buckwheat is less nutritious than the other grains which we have noticed. Its flour has from six to ten per cent. of nitrogenous compounds, about fifty per cent. of starch, and from five to eight of sugar and gum. In speaking of buckwheat or of oats, we of course mean without husks.

Rice was formerly supposed to contain little nitrogen; but recent examinations have shown that there is a considerable portion, some six or eight per cent., of a substance like gluten. The percentage of fatty matter and of sugar is quite small, but that of starch is much larger than in any grain yet mentioned, being between eighty and ninety per cent., usually about eighty-two.

Indian corn is the last of grains that we shall notice. This contains about sixty per cent. of starch, nearly the same as oats. The proportion of oil and gum is large, about ten per cent.; this explains the fattening properties of Indian meal, so well known to practical men. There is, besides these, a good portion of sugar. The nitrogenous substances are also considerable in quantity, some twelve to sixteen per cent. All these statements are from the prize essay of Mr. J. H. Salisbury, published by the New York State Agricultural Society. They show that the results of European chemists have probably been obtained by the examination of varieties inferior to ours; they have not placed Indian corn much above the level of buckwheat or rice, whereas, from the above, it is seen to be "in most respects superior to any other grain."

Sweet corn differs from all other varieties, containing only about eighteen per cent. of starch. The amount of sugar is, of course, very large; the nitrogenous substance amounts to the very large proportion of twenty per cent.; of gum, to thirteen or fourteen; and of oil, to about eleven. This, from the above results, is one of the most nourishing crops grown. If it can be made to yield as much per acre as the harder varieties, it is well worth a trial on a large scale.

Norton's Elements of Scientific Agriculture.

FARMERS' SONS.

A writer in the Plough, the Loom and the Anvil, thinks that "farmers' sons should attend at least one course of lectures in a *Medical School*, before they begin the responsible and arduous duties of farming on their own responsibility." By this means they will be able to obtain much scientific knowledge that will be of the greatest service in after life.—For to be a successful farmer some knowledge of Chemistry is necessary—and in the rearing of animals occasions often occur in which the knowledge of Anatomy, Physiology and Surgery, which could be obtained from a single course of medical instruction, would be the means of saving the life of many valuable animals. We think the suggestion a good one; for we know of no other occupation in which there is more opportunity for the exercise of this kind of professional knowledge. The intelligent farmer would thus be enabled to perform understandingly many operations which he must otherwise do blindly, or call in the aid of some ignorant pretender whose whole skill resides chiefly in his unblushing effrontery.

GREEN VEGETABLE MANURE.

This has been used for upwards of two thousand years, and in centuries where the art of culture has been most attended to. Various crops have been sown with no other view than to be buried in, when fully grown, to render the soil fit for crops of more importance. Every species of vegetable, in a green state, acts more or less as a fertilizer, some probably more than others, according to their power of draining organic matter from the air, and inorganic from the subsoil. It is, therefore, no detriment to the soil to be covered with weeds, providing they are not allowed to seed, and that they be dug into the ground instead of being hoed down and raked off, which latter process is a direct robbery of the soil. Green vegetable manure is most effective on light, sandy soils, and least so on peaty lands. It is surprising how much valuable manure is wasted in gardens, by carrying it to the compost heap, instead of at once burying it in the soil; and how much is lost or neglected in woods and waste places from mere indolence, or from want of knowing that rampant nettles and rank-growing plants constitute a great amount of the food of plants. Tree leaves and the mowing of lawns are valuable manures, and far too seldom turned to useful account.—For using green vegetable manure, it should be applied as soon as possible after it is cut.—*North British Agriculturist.*

PLANTING TREES.

The most remarkable, if not the most culpable neglect—that which indicates an unamiable and uncultivated, as well as an improvident nature—is the omission, by the great mass of farmers in the country, to plant trees about their homesteads, for shade and ornament, if not for fruit and profit. Let any one who would be convinced how easy it would be to provide, in a few years, even in the most exposed and barren situations, all the beauty and luxury of a natural forest, only walk as far as the Lunatic Asylum, between Spruce and Pine streets, Philadelphia, and see how thriving is every one of the handsome trees so thoughtfully planted out there last autumn, at the instance of Mr. Cresson, in anticipation of the failure, some years hence, of the old sycamores. The work is only to be once well done, and the trees well protected, and they may be left to endure forever, as monuments of the good taste of the planter, transmitting his memory with gratitude to posterity.

We cannot remember now, at the moment of scribbling this hasty but earnest exhortation to all young friends to plant trees,—maples, horse-chestnuts, locusts, linden-trees, (anything but Lombardy poplars,)—that there, on the garden, near the house of Charles Carroll of Maryland, the classic residence of the late venerable Charles Carroll of Carrollton, a weeping-willow, stately and graceful, like her who placed it when a child, that will always be associated with the name of Mrs. Caton. How much more are such memorials to be coveted, than monuments stained with blood, and cemented with the tears of the widow and the orphan!

The Plough, Loom and Anvil.

A Pastor's Sketches; or, Conversations with Anxious Inquirers respecting the Way of Salvation. By Jehoiada Spencer, D. D.
For Sale by CROCKER & BREWSTER, 47 Washington Street.

The Well-Spring.
As the seventh Volume of this popular little Sabbath-school Paper closes with Dec. 27, it is desirable that all who wish to subscribe for Volume Eight, commencing January 30, 1851—in order to have their Volume complete,—should send their orders by the 20th of December.
The paper is published Weekly, for the Mass. S. S. Society, No. 10 Cornhill, Boston. Terms at the Depository in Boston—Single copy, six cents; three copies to one address, $1; ten to one address, $3; twenty or upwards to one address, 25 cents a copy. From these terms there will be no variation,—payable in all cases in advance.
Orders for the above, and all communications relating to the business of the Society,—orders for Books, and all communications for Books donations, Life Memberships, &c.,—to be addressed to C. C. DEAN, Treasurer.
10 Cornhill, Boston.
N. B.—In order to furnish the Well-Spring at the low price we do, we must have a large circulation to pay for the cost of the first impression—so that subscribers who pay for the convenience of their papers, by express or otherwise, may find it for their interest to have them once in two weeks, instead of once a week. Many of our subscribers receive four weekly papers at once, with the Herald and Day-spring, or American Messenger, to save expense; orders can be supplied in the same way, if they wish.
till Jan., 1851. 42

Church Music Books, &c.
Crocker & Brewster, 47 Washington street, keep constantly for sale a full and seasonable assortment of the various Music Books now in use. Also, they keep on hand, ready for sale, as low as they can be offered by any bookselling house in the United States, the following, viz:—The Amateur's Lyre, by Charles Zeuner, author of the American Harp, Feast of Tabernacles, &c. This work is adapted to all the purposes, and much admired Sacred Music, and improved is now published. This edition has had a thorough revision, and many tunes have been taken from the first from trifling and indifferent composition, and substituted in their place tunes of a more chaste character, and of a more decided sacred cast, and care has also been taken to set all tunes in the tenor and bass clefs as the variety possible, within the proper limits of Church Music, and thus to make the work more useful than it would be in tunes which make no discrimination between the sacred offices of the Church, and the common tunes of the world. This work is extensively used in the city and country churches and singing schools, and is now in its 20th edition. It is only during the last year that the slight objection some have taken to the work on account of the tunes being in the treble clefs, is rapidly giving way before the improvement in the tenor and bass clefs. Price, $1 per copy, or $9 per dozen.
The Harp of David, edited by Lowell Mason, author of The Boston Handel and Haydn Collection, &c.
The Modern Church Lyre, by Lowell Mason.
The new Carmina Sacra, or Boston Collection of Church Music, by Lowell Mason, author of the Boston Handel and Haydn Collection, &c.
The Boston Academy Tune Book.
The Modern Church Lyre, The Psalmist, The National Psalmist, The Sacred Choir, edited by George Kingsley; The Musical Education Society's Collection, edited by Jeremiah Baker; The Vocalist, edited by Thomas Hastings and Wm. B. Bradbury; Carmina Sacra, or Boston Collection of Sacred Music, by Lowell Mason; Dr. E. Scott's Melodies; The Sacramental Collection, edited by Thomas Hastings; The Sacred Lyre, by Charles Zeuner, author of the Amateur's Lyre; The Boston Sacred Music Book; The Choir; The Amateur's Lyre Book; Boston Melodeon Tune Book; The Melodeon; The Harp of Zion; The Sacred Harp; The Sacred Harp, or Divine Melodies for Sacred Music; Hymns and Chorusses for Sabbath Schools; Hymns and Chorusses for Sabbath Schools, and Parlor Music; Hymns and Chorusses for Sabbath Schools, and Parlor Music; Hymns and Chorusses for Sabbath Schools, and Parlor Music